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WOODSTOCK LETTERS.

VOL. XIII, No. 2.

HISTORICAL POINTS CONNECTED WITH NEWTOWN MANOR AND CHURCH,

ST. MARY'S COUNTY, MD.

(*Continued.*)

Mr. Bretton [1] found many Indians settled in the woods and along the creeks of his new plantation. These aborigines belonged to that class of redmen termed *fishing Indians*, to distinguish them from those of their race who lived by hunting. Like other Indians, they had their fanciful, and sometimes horrid ways of adornment. They painted their faces and wore gaudy feathers in their hair. Their Werowances, or chiefs, as well as the Wisoes and Cockorooses, were highly esteemed by them. A deep mystery seemed to envelop their medicine-men, who were thought to be possessed of supernatural gifts. They held the existence of one Supreme Being, but worshiped corn and fire as minor deities. The "sacred weed" which they burned in their calumet they considered as a precious boon from the Great Spirit. The early missionaries tell us that they possessed

[1] The early writers of Maryland enjoyed as much liberty in their orthography as in their religion. It seemed fashionable to spell one's name in several different ways. Thus Bretton and Cornwaleys, in many old documents, are written Britton and Cornwallis. This will explain the changes which may be observed in the spelling of some names in this article.

Some recent authors sneer at the inability of a few of the founders of St. Mary's to write their names. These writers seem to forget all about the Penal Laws made by Protestant England against Catholic education.

many moral virtues. They were temperate, grateful, and chaste. They were steady in their purpose, grave and deliberate. Towards their friends they were amiable, and even to their foes they were generous. In the earliest letters of our Fathers we find that great hopes were entertained of them, once they should embrace the Christian religion. For our part, we have no doubt that many of them under the spiritual guidance of our first Fathers became models of every virtue. We have no doubt that many of the aged chiefs among them became real Christian heroes, and that many of their maids were as pure in their lives, and as patient in their sufferings, as was the Iroquois girl, the Blessed Catharine Tegahkouita, of Onnontagué in Canada. Here and there in the woods they hacked down with their stone hatchets some of the smaller trees, tore up the roots, and made for themselves small gardens in which they raised an humble crop of beans, maize, and tobacco. For a fishing tribe as they were, Britton's Neck was not a utopian, but a real paradise. The deep Potomac,—"the Place of the Burning Pine"—and the broad waters of Britton's Bay and St. Clement's were tremulous with the swift motion of the perch, shad, tailor, rock, herring and sheep's-head. All the adjacent fairy-like creeks were literally packed with large oysters of great delicacy. The shell-banks along the sides of all the southern Maryland rivers are unquestionable monuments in proof of the Indians' relish for the "oyster-fish." "Manninoses," too, abounded along the sand-shores of the Chesapeake and in the bays of the Potomac.

In Mr. Bretton these poor children of the forest found no enemy. Those who wished to leave their settlements he paid for their little plots of cultivated land, not in gewgaws but in articles of real value, and the others he allowed to keep a quiet possession of the land they had. But if Mr. Bretton did not disturb them, they were not left altogether in peace. The brave and warlike Susquehannoughs frequently made raids upon them and harassed them. This fierce tribe gloried in military exploits, and were proud of their ferocity. They attacked the more orderly tribes they

found living in peace, and even extended their ravages to the very posts of St. Mary's City. They made all who had the misfortune to be weaker than they were become tributary to them. Still even the Christians were obliged to admit that these wild savages were the "most Noble and Heroick Nation of Indians that dwelt on the confines of America." They are described by an old writer, "as a people cast into the mould of a most large and warlike deportment, the men being for the most part seven foot high in latitude (sic) and in magnitude and bulk suitable to so high a pitch; their voyce large and hollow as ascending out of a Cave, their gate and behaviour strait, stately and majestick."

Even before the arrival of English settlers on Britton's Neck we doubt not that Fr. White and Fr. Altham had preached to the Indians there. The untiring zeal of these Fathers is sufficient warrant for this supposition. It is more than probable that these Fathers sometimes left St. Mary's City and turned the prows of their little barks towards the Potomac, and on reaching that royal and majestic river, rowed against its current to that favored Island on which they had said their First Mass, and had raised the Saving Rood on their arrival in the New World. And we can hardly doubt that while on some one of these devout pilgrimages they visited the pine-crowned headland that ran over towards the Heron Islands and seemed calling the priests to come and shed the glorious light of Christianity upon the benighted children of the forest. Fr. White himself tells us that some of these Indians went on board the Dove while she was anchored in the Potomac. And the author of the *Relation of Maryland* says that the neighboring Indians "began to cast off feare," and entering into their light canoes paddled towards "Saint Clements Ile," and on gaining it, fearlessly went ashore. Is it not, therefore, most credible that Fr. White after he had settled at St. Mary's City returned to evangelize them? We may add too that while the "Pilgrims" were staying on the Heron Islands they built a fort to protect the river. Where this fort was we do not exactly know. Some authors think it was on

St. Clement's Island; some say it was on Bedlam Neck, while others stoutly maintain that it was on Britton's Neck. Now, some Catholics from the crew, or from among the passengers of the Dove and Ark remained to guard this little fortress. By what priests were they attended, if not by Fathers White and Altham? Before passing on we may remark that the two venerable pieces of cannon to be seen at St. Inigoes, originally belonged to the fort of which we have been speaking. And we learn from old documents that the soldiers of the little fort were accustomed on the eve of St. Ignatius' feast to fire off several glorious salvoes from them in honor of the hero of Pampeluna, in honor of the spiritual Father of White and Altham, in honor of the Patron Saint of Maryland! Grand beyond description must have been the faith and piety of the early settlers of Maryland; grand beyond description must have been the effect of the boom of cannon, amid the silence of a July evening, as their balls glanced along the wide and shining waters of the calm Potomac.

It is true, as far as I have studied the question, that Fr. White's residence was never on Bedlam Neck. But whether his chief abode was on Kent Island, at St. Mary's City, or at Piscataway, this remains to be said: his parish in the beginning included several of what we now call States, and his flock were composed not only of the Catholics of St. Mary's County, but also of all the Christian redmen who dwelt along the Patuxent and the Potomac, and on the shores of the Chesapeake.

In the sketch of Newtown this may be the proper place to say something in general with regard to the labors of our Fathers among the Indians. After having closely and calmly examined many old dusty records and yellow manuscripts I feel myself justified in saying that the early apostles of Maryland deserve a brilliant chapter in the History of Christian Missions. Their zeal and fortitude, their devoted charity, their utter contempt of earthly comforts, their patience under wrongs and insults, their heroic conduct in the midst of dire hardships and great dangers are worthy

of the glorious men whose names are justly emblazoned in the histories of India, China, and Japan. The same spirit that animated the missionaries who first explored the Mississippi, the Ohio and the Illinois rivers, the same spirit that fired the souls of our Fathers as they sailed the great lakes of the North or the lazy and flower-lined streams of the far South burned steadily and brightly in their apostolic hearts. If martyrdom had presented itself to them they would have as joyously embraced it as did Isaac Jogues in the Mohawk valley, or as the heroic priests, Lallemand and Brœbeuf, did upon Lake Huron. Mr. Scharf, the able historian of Maryland, pays our Fathers the following beautiful tribute: "The missionaries, fearing nothing, went at once among them (the Indians), and shared their wild forest life. They followed them on their hunts; they launched the frail canoe on the bosom of unknown streams, they bivouacked with them in the depths of the primeval forest, and after chanting matins and lauds, slept fearlessly and peacefully among these dusky warriors, beneath the starry canopy of heaven. Hardships and privations they cheerfully endured; they patiently learned the barbarous tongue that they might win the confidence and affection of the untutored savage, and raise his untaught mind to the height of Christian faith and Christian morals. Death itself sometimes stared them in the face—not only death from fatigue, from exposure, from fevers and other diseases, and the lack of proper medicines and attention, but death in more terrible forms of the tomahawk, the scalping-knife, and the torturing stake, in the many inroads which the fierce and cruel tribes of the north made upon the weaker Indians of southern Maryland."

Of course, it is by something like poetic license alone that the gifted historian represents our Fathers as "*chanting* matins and lauds." With this remark we pass on.

Father Philip Fisher was the next after White and Altham to bear the torch of Gospel truth in among the Indians of Britton's Neck. This worthy Father was born about the year 1596, at Madrid, in Spain. His family had to fly from England, probably on account of the persecution

raging so fiercely in that country. When he had attained his twentieth year, he forsook the world and entered the Society. During his missionary life in England he seems to have adopted as his *alias*, Musket. Sir John Cooke says that he was for the most part employed at "Ladie Dormer's." From the State Papers for 1627 we learn that he was that year in London: "the Countess of Buckingham's lodge, called 'the Porch,' at the end of the King's garden, lodgeth Fisher, Walpole, and Floyd." On the 20th of October, 1630, he was professed of the four vows. In 1636, he and the amiable and zealous Father John Knowles[1] arrived in Maryland. In some of the catalogues for that year he is named as Superior of our Mission. After Fisher's promotion, Fr. White spent a great part of his time in laboring among the Patuxent and Piscataway Indians; Father Altham took up his residence in Kent Island, and Father Fisher himself attended to St. Mary's City, Britton's Neck, Bedlam Neck, and those other plantations that were not too far removed from the Capital of the Province, where his presence was often required. In those early days of which we treat, when most of the settlers dwelt along the great water-courses, much of our missionaries' journeying was accomplished in small boats. One of our Fathers was lost while going in a frail bark to visit some of his people. We have no doubt that the missionary life of Fr. Fisher would furnish us with many details full of interest and edification. It is unfortunate that we have no full record of his various adventures and labors as he rode around the lonely paths of St. Mary's, crossed the stormy bays in winter, tried to instruct the slave, or visited the Indians in their villages. His life must have been, indeed, hard, perilous, and laborious. Though he often found an Indian hut, or some settler's habitation, which was then but little better, in which he could offer up the Adorable Sacrifice, while away from St. Mary's City, we fear, alas, that often he was obliged to say Mass in the open air beneath the shade of the spruce, sassafras, pine, black gum, thyas, or juniper. Often, with-

[1] English Records.

out a doubt, he sailed in and out the many creeks of Britton's Bay and St. Clement's; often could he be seen on foot penetrating dense woods in search, not of the beaver or fox, but of immortal souls. He was continually travelling from house to house, baptizing the children and converts, hearing confessions, administering the Holy Sacrament of the Eucharist, and assisting the dying. Many a time did he lay his weary limbs to rest beneath the fish-hawk's nest, only to awaken at dawn when the eagle's cry, as she swept down upon the industrious hawk, sounded upon his ear. Sometimes, indeed, the holy missionary could be found at the comfortable fire-side of some prosperous farmer, or trader, or in the manor-house of some Catholic gentleman, telling the sad tale of the latest persecutions of his friends and brethren in the British Isles, or instructing the young, but more often could he be found in the cold and cheerless cabins of the lowly poor, or in the wigwams of some friendly Indians.

Without having passed through the red fire of persecution a glory would be wanting to our early missionaries of Maryland which is never wanting to truly apostolic men. Without their having suffered for justice sake we should miss a halo from their heads which is never missing from the heads of the heroic followers of the Victim of Calvary. Early, indeed, did the light and glory of persecution shine round about our Fathers in Maryland. As the parliamentary party grew strong in England, so did the violence and intolerance of the Puritans increase wherever the British flag was raised. Even from the very beginning our Fathers and the Catholics in general began to suffer in St. Mary's from the bigotry and Pope-hatred of the Protestants of Virginia and the "saints" of New England who were invited to take a peaceful abode among them. About a decade of years after that memorable day on which Fr. White, amid hymns and prayers, planted the rude cross on Heron Island, "he was seized by some of the English invaders from Virginia, the avowed enemies of civil and religious liberty, and carried off a prisoner to London." Two other Fathers were

taken with him and sent back to England in irons. Thus was the seal of a true apostleship put upon the devotedness and labors of the first of our missionaries who sowed the good seed in Maryland.

One of those Fathers who were dragged with Fr. White back to England was Fr. Fisher.

"In 1645," say the Annual Letters, "the civil war was raging in all the counties of England, with the most savage cruelty on the part of the Parliamentary rebel soldiers universally against Catholics. Not a few of the Society were seized and committed to prison. It extended even to Maryland, where some heretical zealots to curry favor with the Parliament, carried off two of our Fathers, viz., Andrew White and Philip Fisher, whose family name was 'Cappicius.' Both were brought to England and tried, but acquitted, on urging that they had not entered England of their own accord, but had been forcibly and illegally brought thither. Fr. Fisher boldly returned to Maryland, but Fr. White was not allowed to do so on account of his advanced age, and he died a few years later in England."

Some of the Fathers that were captured with Fathers White and Fisher were retained in Virginia and underwent the direst kind of sufferings. In 1646, Fr. Rigby died there, a noble Confessor of the Faith. For the benefit of our readers we will here transcribe a letter from Fr. Fisher to the Very Rev. Father General, Vincent Caraffa. It was written soon after Fisher's return to America.

"Our very Revd. Father in Christ: At length, my companion and myself reached Virginia, in the month of January, after a tolerable journey of seven weeks: there I left my companion, and availed myself of the opportunity of proceeding to Maryland, where I arrived in the course of February. By the singular providence of God, I found my flock collected together, after they had been scattered for three long years; and they were really in more flourishing circumstances than those who had oppressed and plundered them: with what joy they received me, and with what delight I met them, it would be impossible to describe, but

they received me as an Angel of God. I have now been with them a fortnight, and am preparing for the painful separation; for the Indians summon me to their aid, and they have been ill-treated by the enemy, since I was torn from them. I hardly know what to do, but cannot attend to all. God grant that I may do his will for the greater glory of his name. Truly, flowers appear in our land: may they attain to fruit. A road by land, through the Forest, has just been opened from Maryland to Virginia; this will make it but a two days' journey, and both countries can now be united in one Mission. After Easter I shall wait on the Governor of Virginia on momentous business, may it terminate to the praise and glory of God. My companion, I trust, still lies concealed, but I hope will soon commence his labour under favorable auspices. Next year I trust to have two or three other colleagues, with the permission of your paternity, to whose prayers and sacrifices I earnestly commend this Mission, myself, and all mine.

Dated from Maryland this 1st March in the year of God, 1648.

I remain your very Revd. Paternity's Most unworthy servant and son in Christ, PHILIP FISHER."

According to the *Collectanea* Father Fisher died in 1652, in Maryland. The labors of this worthy Father were crowned with success not only among the Indians, but also among the non-Catholics of the Province and of Virginia. Many of those, who, like Saul, went from place to place, persecuting the faithful, were converted by his zeal and charity, and afterwards assisted him in his apostolic undertakings. Fr. Fisher was in every respect a fit companion for White and Altham. He was zealous and courageous, and was filled with a beautiful and touching spirit of piety. He was learned and humble, and sought only the greater glory of God. "Fr. Fisher," writes Mr. Campbell, "was eminently successful in his labours among the settlers. On Sundays the Catechism was explained; on other solemn festivals, discourses were delivered; Protestants as well as Catholics

attended the public exercises of religion, and several persons were converted to the Catholic faith."

The next Father whose labors we trace in Britton's Neck, and in different other parts of the Newtown Congregation, is Fr. Thomas Copley.[1] This missionary was descended from a distinguished English family, and was related to the Stanihursts of Dublin, and to the holy Robert Southwell. He was born in Belgium about the year 1591. He arrived in Maryland in 1637. Though his principal place of residence was with the Superior, Fr. Fisher, at St. Mary's City, still he did not confine his labors to that place. It is my impression that on his arrival he took charge of Fr. Fisher's outlying missions. With true zeal he labored for all the settlers and the Catholic Indians who lived between St. Mary's City and Charles County. In wills and other legal documents I trace his footsteps in places far apart. At Calverton Manor, which stood at the head of the Wicomico, he was always a welcome guest. Its proprietor, the Hon. Robert Clarke, loved and esteemed him for his many virtues and shining qualities. At Calverton Manor the holy priest occupied a chamber, which was known as "The Priest's Room." At the Head of St. Clement's Bay he gathered his flock at the hospitable home of Mr. Luke Gardiner, who owned a farm there of about two hundred acres. The distinguished Governor Thomas Green seems to have had a special regard for him. This gentleman gave him several presents for the benefit of his church.

Though Fr. Copley attended principally to spiritual things, he did not neglect temporal affairs. He seems to have been chosen by the early Fathers as their agent in worldly matters. All the lands and houses of the Society were taken possession of in his name, as Mr. Copley. As long as the Penal Laws were in force in England the Catholic clergy were in a precarious state, not only in that country, but likewise in all its colonies. This is the reason why all our

[1] We are aware that some consider this Father as identical with Fr. Fisher. The question is still an open one. We are, therefore, at liberty to treat of them as two distinct Fathers. In "the Records of the English Province," they are treated as such.

property was held in the name of *Mr. Copley*, and not of Father Copley, or of the Rev. Mr. Copley. It is worthy of remark that Fr. Copley, on entering religion, forsook a large inheritance, which he left to his second brother, William. But on his arrival in Maryland he saw the necessity, in the troubled state of the times, for some means of supporting the missionaries who were to devote their time and their labors to the evangelization of a new and yet poor country. In prudence then, and in an ardent desire for the advancement of religion, he took possession of several large tracts of land. The after history of the Maryland missions fully justifies Father Copley's conduct, and is the best eulogy of his prudence and forethought.

Mr. Cuthbert Fenwick was the intimate friend of Father Copley, and acted for some time as his trustee. This gentleman was one of the grand old Catholic founders of St. Mary's, and not only as the friend of Copley, but also as the ancestor of many of our Fathers, deserves a few words here. "Mr. Fenwick was one," says Mr. Davis, "who breathed the spirit of Copley, of Cornwallis, and of Calvert: a sincere believer in the faith of the old Latin church; one of the original Pilgrims of 1634; and the fairest exponent of that system of religious liberty, which had constituted the very corner-stone of the first settlement under the charter. Many, also are his descendants in the United States. They held a distinguished rank in the field of civil and mititary services. And they have been ornaments not only of the priesthood, but also of the hierarchy of the American Roman Catholic church. Some still linger among us; our neighbors, and our friends, through evil, and through good, after the lapse of many years, in the midst of vast social and political revolutions, they have clung, with the fondness of children, to the faith of their first forefather."

Mr. Fenwick lived at *Resurrection Hundred*. From an old survey by George Fenwick, which was kindly shown me by a gentleman now possessing a part of the Fenwick estate, I learn that the Fenwick Manor began at Coles' Creek, then ran almost up to the "Three Notch Road:"

thence, taking an easterly course, extended to a little below the head of St. Thomas' Creek. The Manor was on one side, bounded by the Patuxent River. Mr. Fenwick showed his good-will towards Father Fitzherbert by leaving him a legacy. We read in the will of his wife, a most estimable lady, that she bequeathed "to Father Francis Fitzherbert, a hogshead of tobacco, for five years."

There is a popular belief that the lands in Maryland, now in the possession of the Society, were grants from the Lord Proprietary. This belief was put down as a simple fact by the author of "Old Maryland Manors." Now, this is a gross error. The lands were purchased by our Fathers, some, indeed, under the conditions of plantation, others in the current money of the time. For the conditions of plantation, we refer our readers to Kilty's work, "The Land-Holder's Assistant." Under the laws of plantation every "adventurer" was entitled to a certain number of acres. He was also entitled to some land for every person he brought with him, whether that person was his wife, child, or his servant. Now, Mr. Thomas Copley (Father Copley) brought into the Province at least, forty-nine persons, as may be proved from the following entries:

"Entered by Mr. Copley, brought into the Province in the year 1633, Mr. Andrew White, Mr. John Althem, etc. Thomas H. etc. to the number 30."

"Brought into the Province in the year 1637, Mr. Thomas Copley, Mr. John Knoles, Robert K. etc. to the number 19."

We just now said that Father Copley brought, at least, forty-nine persons. This is true only in the sense, that Father Copley represented the Fathers who then lived in the Province. The thirty persons mentioned in the first entry came with Fathers White and Altham, and arrived before Father Copley, who did not come until 1637.

In 1641, when the colony was on the eve of a war with the Indians, to the other conditions required, a new one, to carry a certain amount of arms and ammunition, was added:

"A particular of such arms and ammunition as are intended and required by the Conditions abovesaid, to be pro-

vided and carried into the said province of Maryland for every man between the ages of sixteen and fifty years which shall be transported thither.

Imprimis.—One Musket or Bastard-Musket with a snaphance Lock.

Item.—Ten pounds of powder.

Item.— Fourty pound of lead-Bullets, Pistoll and Goose Shot, each sort some.

Item.—One Sword and Belt.

Item.—One Bandelier and Flask.

Dated at London tenth day of November 1641.

C. Baltimore.

Council Proceedings, 1st Book, folio 81."

Father Copley obtained patents for about 28,500 acres of land lying in St. Mary's, and Charles County. With true and admirable generosity he gave a very large portion of this land to poor Catholic settlers, and to gentlemen, who, having been robbed of their property, and deprived of all civil, military and religious rights, in their own Merry England, were forced to seek their fortunes along the shores of the Chesapeake, and on the banks of the Patuxent and Potomac.

Father Copley also made over a considerable tract in favor of Father Ferdinand Poulton, *alias*, John Brookes. But this Father never obtained a patent for his property. This matters little, as an old document before me justly states that Mr. Cuthbert Fenwick, Father Copley's trustee, afterwards obtained patents for all the lands in the possession of our Fathers.

Father Copley was one of the noblest of that hero-band of priests who through trials and persecutions, through pains and hardships, through evil report and good report, through vigils, prayers, and fastings, stood valiantly at their posts and triumphantly kept the faith among their people. There is a moral grandeur in the whole conduct of our missionaries who labored at St. Mary's City, on the Patuxent, and on Britton's Neck from the devoted time of Father

Copley down to the autumn of 1809, when Father John Bolton died at Newton Manor, not easily to be surpassed.

We know from the dark history of the days in which they lived that their every step by way of preparation for their arduous mission was one of danger and risk. It was at great peril that they, as Catholics, slaked their early thirst for knowledge under the charge of some proscribed priest or some banned schoolmaster of their own Creed. Their reception of Holy Orders was a thing forbidden by the laws, the unjust and cruel laws, of their native land. Their return to England after years of study on the Continent, their return to England as priests, as *Jesuits*, from St. Omer's, from Liege, from Watten, from Louvain and Rome, was charge enough to commit them to the Tower, or even to the very block that had drunk the blood of Sir Thomas More, and of so many other faithful sons of England. Terrible and grim as was the lot of priests in the British Empire during the Penal Days we must not suppose that it was a task of pleasure for our missionaries to set sail from England for the shores of Maryland. The voice of Obedience alone could make many of these generous champions of the Faith forsake the great battle-ground where the rights, truths, and honor of our Holy Religion were to be defended, where their religious Brethren pined in loathsome dungeons, or were outlaws upon the hills, where their relatives, where their dear flocks were robbed and plundered by brutal soldiers and greedy miscreants, where the palm-branch and martyr's crown were daily won by members of the priesthood and laity, by noble lords and ladies, by holy bishops and generous peasants. And God rewarded their Obedience. Though England, the land of their birth, the land of their love and their pity, lost the Faith, lost the pearl without price, amid a sea of sorrowful tears and noble blood, their countrymen along the shores of the Chesapeake remained in the bark of Peter, and were saved from the almost universal deluge. Next after her sons who bled at Tyburn or Newgate, or who perished in the

Tower, the English Province may be proud of her children in Maryland.

Though we have no proof to show that Father Copley built a regular church in Britton's Neck, still we have sufficient reason for believing that in the time of Father Francis Fitzherbert, who came soon after him, a chapel existed at Newtown. The name of Father Copley disappears from the Catalogue in 1653.

Father Laurence Starkie probably succeeded Father Copley at Newtown. This Father was sometimes called Sankey and Sanchez. There is no doubt that he lived for some time at St. Inigoes with Father Copley. From the fact that his name is often coupled in wills and other documents with Father Francis Fitzherbert's name I conclude that he likewise lived with that Father for some time at Newtown. He was born in the year 1606, and entered the Society about 1636. He was sent to the Lancashire District, in 1638. He arrived in Maryland, in 1649. This was the year in which the great Toleration Act was passed in the Maryland Assembly. The majority of those who made religious freedom the law of the land were Catholics. Some of the Assembly-men who voted for liberty of worship even belonged to the Newtown Congregation. We may name among them the unfortunate Walter Peake, William Bretton, Cuthbert Fenwick, Thomas Thornborough, John Maunsell of St. Clement's hundred, and the Honorable Robert Clarke. The Catholic settlers of Maryland had been treated as helots in their native land by the "sincere followers of the pure doctrines of the heaven-sent Reformation;" they had since their arrival on the shores of the Chesapeake felt the hatred of the Virginia Protestants; Claiborne and Ingle, both enemies, deadly enemies, to the Faith of Rome, planned and plotted for their utter destruction, and hovered around them like vultures ready to pounce upon them in a moment of weakness; and so they wished to be avenged. And they avenged themselves sweetly, gloriously, triumphantly. They passed the Toleration Act, and the history of mankind will forever proclaim to the world in the praise it gives them

that they are avenged, fully, honorably avenged. Little, perhaps, they dreamed in the moment of their generosity in according to others what had been so long, and so cruelly denied themselves, that their kindness and magnanimity would be ill requited. Yet such unfortunately was the case. Puritans who had been expelled for non-conformity from Virginia and other places, the "Saints" who loved the sword and gloried in the shedding of human blood, but hated the Cross and abominated the purity of holy water, stalked in upon them from the wasted fields of England, and from red scenes of carnage in Ireland, and began to oppress and persecute them. Troopers who had learned canting hymns and fearful oaths in the camp of Carlyle's charming hero, Oliver Cromwell, began to despise their rights, and to trample their benefactors as worms beneath their feet. The missionaries became objects of special hate, and victims not to be spared. The light that shone upon Father Starkie on the day of his arrival was turned to gloom and darkness. Here, as in England, he found himself proscribed and banned. To evade his enemies he was obliged to adopt every species of disguise. When he wished to visit the gentleman in his manor, or the Indian in his hut, he was obliged to dress as a farmer, or a soldier, and wear a beard that covered his breast. He had to adopt more than one *alias*. At last being betrayed, he was obliged to fly into Virginia where he died in 1657. What this Father and others suffered in Virginia we do not fully know. But from the enmity of Virginia at that period of its history towards Catholics we may easily guess. Forced to live unknown, to hide their priestly character, to pass as men of the world, they often suffered, no doubt, from hunger and want. In time of sickness they had no kind hand to assist them, no friendly voice to cheer them. They sank amid an accumulation of wrongs, injuries, and miseries, and were cast into the earth by strangers in a foreign land, without a prayer for their souls, without a tear for their sorrows, without a cross to mark their graves.

In a school book is written "Thomas Sankey, July 3rd, 1608." This can hardly have been Father Starkie's book,

as we cannot believe that he wrote his name in it when only two years old. Though nearly everything regarding the life of this Father is now lost, in his own time, however, he seems to have been widely known. In wills, he is sometimes termed "the well known priest, Father Starkie."

The next Father who labored in Newtown was Francis Fitzherbert, *alias* Darby. "He was a native of Derbyshire; born 1613; entered the Society 1634; and was made a Spiritual Coadjutor, September 15th, 1655. He was camp Missioner at Ghent in 1645; then Missioner in Portugal; afterwards Professor of Moral Theology at Liége, and in 1654 was sent out to the Maryland Mission. Returning from Maryland in 1662, he was sent to the Devonshire District. In 1672, he was in the Oxfordshire District, having been unoccupied for several years, owing to some difficulty in placing him in England." He died at St. Omer's, May 22nd, 1687.

The following graphic description of Father Fitzherbert's journey to Maryland may prove interesting: "1654. This year Father Francis Fitzherbert, destined for Maryland, at the first intimation of our Superior, entered without a single companion, but with great magnanimity and alacrity, upon an arduous expedition, and a long and laborious journey among strangers differing wholly in morals and religion. Nor, during his entire expedition, did he lack an abundant harvest of merit, through his confidence in God and his extraordinary patience. Four ships sailed together from England, but were overtaken by a fearful storm as they were passing the Western Isles, and the ship which carried the Father was so shattered that, springing a leak in battling with the continued violence of the sea, the pump became almost useless. Four men at a time, not only from the ship's crew, but from among the passengers also, were kept constantly working at the great pump, each one in turn day and night.

"Having changed the course, their intention was to make sail towards Barbadoes, but no art or labor could ac-

complish this, and so they decided on abandoning the ship and committing themselves with their wares to the long boat. As, however, the swelling sea and huge waves prevented this also, many a form of death presented itself to their minds and the habit of terror, now grown a familiar thought, had almost excluded the particular fear of death. The tempest lasted in all two months, whence the opinion arose that it did not come from the storm of sea or sky, but was occasioned by the malevolence of demons. Forthwith they seized a little old woman suspected of sorcery, and after examining her with the strictest severity, they killed her, whether guilty or not guilty, as the suspected cause of all the evil. The corpse and whatever belonged to her they cast into the sea. However, the winds did not in consequence abate their violence, nor did the raging sea smooth its threatening billows. To the troubles of the storm sickness was added next, which attacked almost every person and carried off not a few. The Father himself escaped untouched by the disease, but in working at the pump somewhat too laboriously, he contracted a slight fever of a few days' continuance. Having passed through multiplied dangers, at length, by the favor of God, the ship reached the port of Maryland."

We have said above that a regular chapel was probably built in the time of Father Fitzherbert. In the trial of this Father at St. Leonard's Creek, the 5th of October, 1658, one of the charges brought against him was that he tried to force Dr. Thomas Gerrard, the proprietor of St. Clement's Manor, Bedlam Neck, to go to *church* on Sundays. Father Fitzherbert seems to have been a very zealous missionary. This is proved by the very charges brought against him by the enemies of religion in his time. He was a man of courage and resolve, and we owe him a debt of deep gratitude, on account of the noble course he pursued during his famous trial. Being accused, among other things, of preaching and teaching at Newtown and Chaptico, he neither denied nor acknowledged the charge, but defended himself under the plea that "by the very first law of this coun-

try, Holy Church, within this province, shall have and enjoy all her rights, liberties, and franchises, wholly and without blemish, amongst which that of preaching and teaching is not the least. Neither imports it what church is there meant; as, by the true intent of the Act concerning religion, every church professing to believe in God the Father, Son, and Holy Ghost, is accounted Holy Church here. Because by the act entitled 'An Act Concerning Religion,' it is provided that no person whatsoever, professing to believe in Jesus Christ shall be molested for or in respect of his or her religion, or the free exercise thereof. And undoubtedly preaching and teaching is the free exercise of every churchman's religion. And upon this I crave judgment."

The decision of the court was favorable to Father Fitzherbert. It is given in the following terms: "The opinion of the Board is, that it is neither rebellion nor mutiny to utter such words alledged in the 4th article, if it were proved."

For some time the Catholics belonging to the Newtown congregation, who had been growing in number and importance, had been desirous of a more commodious church than their original one, in which they could assemble together on Sundays, and holydays, to offer up their prayers in common, and to assist at the august Sacrifice of the Mass. Many of them, no doubt, remembered well the magnificent churches, cathedrals, and monasteries of old Catholic England. And now they felt it hard to be obliged to build an altar, and to light a sanctuary lamp, in a poor miserable hovel. And the fervent ones among them wept as they thought of the sufferings of their Holy Church,—they wept as "those that wept by Babel's stream," and they mourned because "where their God hath dwelt the godless dwell." Their song in those days must have been something like this:

> "And where shall Israel lave her bleeding feet?
> And when shall Zion's songs again seem sweet?
> And Judah's melody once more rejoice
> The hearts that leaped before its heavenly voice?"

Among those who grieved most, because the settlers had no suitable church was Mr. William Bretton,—whose name be forever blessed. This pious and liberal man formed the generous resolve to give a piece of his own land upon which a church might be built. The priest and people determined upon the most fitting place for such a purpose. The spot agreed upon by all is a little triangular piece of ground at the head of St. Nicholas' Creek, now Bowling's Cove, and lying between the people's grave-yard and the gate on the road, near the store of "Carberry and Cryer." Some old bricks, with mortar on them, may still be seen in this place. They are the last relics that we know of, that belonged to St. Ignatius' Chapel.

In the beginning of this century, a neat little cottage, with a small porch attached to it, stood here, near the present burial-ground of Alexander Merriman. The last inmate of the cottage was a Miss Jennie Digges. This lady is described by old residents, as a venerable person of superior attainments and great piety. She used to attend, in her younger days, to the altar of the Newtown Church. She seems, from all accounts of her, to have been something like a nun. [1] Indeed, we find that our early Fathers had in their vicinity some very pious persons who used to attend to the decoration of the church, and who lived under something like a religious rule.

The old grave-yard attached to St. Ignatius' Church ran over towards the head of St. William's Creek, at present Barn Cove. I have been told that some old wooden crosses and broken tomb-stones could be found near the cherry-tree in Mr. Dent Jarboe's field, even thirty years ago. A portion of the old grave-yard has been ploughed up and cultivated, while the remaining part has been inclosed with the new one.

On examination I find that the oldest tomb-stone in the new grave-yard is dated 1788. I will here give two sam-

[1] The dying request of this lady is worthy of record: "Place my grave," she said, "near the gate leading into the burial ground, so that my body may be trampled on by all, and that my friends on seeing my last resting-place may be reminded to pray for my poor soul."

ples of the "moral" that may be read on some of these stones in this home of the dead:

"Behold, O man, in us thy fate
And mend thy ways ere 'tis too late."

Again:

"Remember, friends, as you pass by,
As you are now so once was I;
As I am now so you will be,
Prepare for death and follow me."

The deed of Mr. Bretton, granting ground for the church and grave-yard, is couched in the following terms:

"April y^e^ 12, 1662. This day came Mr. William Bretton, and desired the ensuing to be recorded, viz.:

Ad Perpetuam Rei Memoriam.

"Forasmuch as divers good and zealous Roman Catholic inhabitants of Newtown, and St. Clement's Bay have unanimously agreed, amongst themselves, to erect and build a church or chapel whither they may repair on Sundays, and other holy days appointed and commanded by Holy Church; to serve Almighty God; and hear divine service. And the most convenient place for that purpose, desired and pitched upon, by them all, is on a certain parcel of the land belonging to William Bretton, gentleman. Now know y^e^, that I, William Bretton, of Little-Bretton, in y^e^ county of St. Mary's, in the province of Maryland, gentleman; with the hearty good-liking of my dearly beloved wife, Temperance Bretton; to the greater honor and glory of Almighty God, the Ever-Immaculate Virgin Mary, and all saints; have given, and do hereby freely forever give, to the behoof of the said Roman Catholic inhabitants, and their posterity, or successors, Roman Catholics, so much land, as they shall build y^e^ said church or chapel on; which, for their better convenience, they may frequent, to serve Almighty God, and hear divine service, as aforesaid; with such other land adjoining to y^e^ said church or chapel, convenient likewise for a churchyard, wherein to bury their dead; containing about one acre and a half of ground, situate and lying on a dividend of land called Bretton's Outlet, and on the east side of y^e^ said dividend of land, near to y^e^ head of the creek

called St. William's Creek, which falleth into St. Nicholas's Creek, and near unto the narrowest place of the freehold of Little-Bretton, commonly called The Straits, &c., &c." The deed is dated the "tenth" of November, 1661.

Among the principal Catholic gentlemen who lived in St. Mary's County in early times may be named Mr. Maunsell, who resided in St. Clement's hundred, and had a tract of land on the West side of Britton's Bay, called St. John's; Colonel William Evans, Mr. Maunsell's administrator, and the guardian of his orphan son; Mr. Thomas Thornborough of Wolleston Manor, at the mouth of the Wicomico; Captain James Neale; the Honorable Robert Clarke, who resided at Calverton Manor, at the head of the Wicomico; Mr. John Pile, who had his seat at Salisbury, on the Wicomico. These, and many others too numerous to mention here, were among the attendants at St. Ignatius' Chapel, and may well be counted among its friends and benefactors. Newtown may, indeed, be proud of the fact that those who built its little chapel, and first gathered around its humble altar, were cavaliers of unblemished character, Christian knights full of faith and piety, the very men who helped to plant the tree of religious liberty in this country. Not to speak of the many acts of all these gentlemen to prove their devotedness to our Holy Religion, it will be enough to say here that during the Puritan ascendency, a moment of dire persecution, Mr. John Pile, like one of the confessors of old, professed his faith in the very face of his persecutors; "*He confessed himself in court to be a Roman Catholic*," and acknowledged "the Pope's supremacy." Mr. Robert Clarke did the same. We read in the proceedings of the Provincial Court, October term, 1655, "*that Robert Clarke, gentleman, hath openly in court confessed himself to be a Roman Catholic, owning the Pope's supremacy.*"

I know not for how long a period the people of Newtown gathered peacefully to worship God, and to sing His praises, in their dear little chapel, but this much I have learned, that a time unfortunately came when the lights were extinguished on St. Ignatius' altar, the lamp of the sanctuary

torn down, and broken to pieces; a time, alas, came, when the little Catholic church and burial-ground became the property of Protestants.

On the return of peace and prosperity the Catholics, who grow fervent and strong under persecution, again resolved to build another church for themselves. This new church was, doubtless, the one that once stood near the Newtown Manor, and to whose foundations we have already alluded.

(*To be continued.*)

SHORT ACCOUNT OF THE MARYLAND PROVINCE FORTY-THREE YEARS AGO.

A Letter of Fr. Dubuisson.

Our humble Province of Maryland is not intended for the Indians who excite so much interest in Europe; but its labors among the white population have caught some of that heavenly dew that begets increase unto Christ. Owing to the small number of secular priests, our Fathers have been obliged to take upon themselves the care of parishes and cannot, in consequence, give their whole time to preaching, the instruction of youth and the like. Still, with all their parish work they further the cause of religion in no small degree. They are daily making converts to the church. In Alexandria, for instance, some time ago, out of sixty persons who received Confirmation, nineteen had been Protestants; and in the way of conversions, Alexandria is far behind some other cities. The indefatigable Fr. McElroy whose great physical strength answers the demands of his great zeal, besides having charge of the Mission and College at Frederick, gives missions and retreats even outside the limits of the Province, in New York, Ohio and Kentucky. Fr. Havermans has been doing much good

in the lower counties of Maryland, by preaching and giving missions.

Our College at Georgetown has had for several years back from one hundred and twenty to one hundred and twenty-five boys in attendance, a number by no means small for this country. The commencement exercises last year were highly praised by the newspapers. President Tyler attended and gave out the prizes. Georgetown serves also as the Scholasticate of the Province. It has at present fifteen Scholastics. Fr. Ryder who is Rector of the college just now, spends much of his time in giving controversial lectures up and down the country. He is at present giving Sunday evening sermons at the new church of St. Matthew in Washington. Crowds flock to hear him, amongst others the President. His winning address and true eloquence are praised by every one.

The Novitiate of the Province is at Frederick. It has ten novice Scholastics and seven novice Brothers. Over against the Novitiate building is St. John's day school, directed by three priests and one Scholastic. Fr. McElroy whose great labors have been crowned with as great success, has just finished the new church. There are few churches in the United States that equal it and fewer still that surpass it. Its consecration took place on the 26th of April 1837, Archbishop Eccleston performing the ceremony. The time was happily chosen. The Council of Baltimore had just closed and most of the Bishops and priests were willing and glad to take part in the ceremony. The Archbishop appeared in the sanctuary followed by seven Bishops, twenty-six priests and twenty-eight young men with surplices, either novices of the Society or seminarians from Emmettsburg. This is the twelfth church that the Fathers have built during the last fifteen years. St. John's school or college succeeds remarkably well. Indeed, Frederick is blessed in religious institutions. Besides the old and the new church, there are the Novitiate, the college and house of the Fathers adjoining, and the house and school of the Sisters of Charity.

We are trying to build a college at Philadelphia. The one we have is rather a preparatory school than a college. A better building and more teachers are needed; but neither is forthcoming. We have great hopes of Philadelphia, but their fulfilment depends upon the means at our disposal. Old St. Joseph's, which was looked upon as a privileged sanctuary, has given place to a new church. The expenses incurred in the building were cleared by fairs and collections and free contributions. The main altar is of marble, and is in good taste. There are two side altars, both of which bear marks of the same good taste. Outwardly St. Joseph's is not so imposing; but taken all in all it is one of the prettiest churches in Philadelphia. It is known throughout the city for its large and well conducted Sunday school. Upwards of a thousand boys and girls are in constant attendance. Two societies, one of young ladies, the other of young men, have charge of the classes. Not only in Philadelphia, but elsewhere is this good work thriving. At Frederick and Georgetown the Sunday schools are large, and at Alexandria the children in attendance are remarkably numerous, seeing the small number of Catholics who are there.

A spirit of extreme bigotry has been showing itself of late among a certain class of Protestants. The burning of the Ursuline convent near Charlestown was an exhibition of this bad feeling. In the southern cities, however, a good feeling towards Catholics is growing. At Georgetown the free school attached to the church is helped now and then by the local government. Some months ago a Frenchman of Alexandria, named Foucard, left in his will several hundred dollars to the new church. On examination the will was found to have been illegally drawn up, and though the pastor of the church put in his claim, the case was decided against him. Some months passed and the pastor again laid claim to the money. The city council met and after some discussion decided to the surprise of all that the will should be followed out and the money given to the church. Here is another proof that bigotry is fast dying out: a cit-

izen of——had been baptized and brought up in the Church. His father was a Catholic; his mother was a Protestant. As he grew up he mixed in with Protestant young men, and by and by lost all traces of his early faith; so much so that at the age of thirty he did not believe in our Lord's divinity. He married and was doing prosperously. He had many friends. Shortly after his marriage a fatal disease began to make its appearance. He bore up bravely under it for a time, though he felt that he should give way soon. By some chance or other he made the acquaintance of one of our Fathers who visited him frequently during his illness. His Free Mason friends were always about him; but he liked the Father's company better than theirs. Just before the day of his death God deigned to open his eyes fully to the truth. He made his confession and passed away peacefully. Shortly before dying he had given orders that the Free Masons should not have charge of his funeral. They were strongly minded to dispute this and take things into their hands; but they gave way in the end. The man was buried from the Catholic church in the Catholic burying-ground, the Free Masons attending, though not in uniform.

STEPHEN L. DUBUISSON, S. J.

To the Directors of the Association of the Propagation of the Faith.

TEXAS.

Letter from Fr. Personé to a Scholastic at Woodstock College.

ISLETA, TEXAS,
January 17th, 1884.

DEAR MR ....

P. C.

You must have learnt by this time that the good, holy soul of Fr. Lübble went to to its Creator, on January 10th, at 11 o'clock, A. M. Fr. Lübbe said Mass every day, except the last few days of his life, when being unable to stand up, he received holy Communion in his room. His great desire was to die a holy death, and for this end he asked the assistance of our prayers, begging us not to cease praying till he had breathed his last. He was never left alone, and this attention on our part was a source of great consolation to him.

Being unable to write a letter, he sent two postal-cards, one to Las Vegas, and the other to his family, bidding both a last farewell.

His visits to Isleta, but especially this last one, were sources of great edification to us all. It seemed to us he was practising heroic patience, constantly raising his eyes to heaven in evidence of his great conformity to the will of God. Besides the usual recital of the Breviary, he added other prayers and devotions amidst his constant suffering and severe pains. As soon as the tolling of the bell announced his departure from this life, and warned the faithful to pray for the repose of his soul, almost the whole town of Isleta flocked to our residence, in order to show their heartfelt sympathy for us in the loss of the "*very dear young Father Lübbe.*"

The different sodalities and societies gathered in their respective rooms and held a meeting, the result of which was

that they offered to take charge of everything, in order to make a splendid funeral. I gave my approval; and to render it more solemn, I invited Rev. Fr. Ortiz, pastor at El Paso, Mexico (one, as you know him, of the oldest and most respected priests of these parts), and Fr. Echallier, pastor at San Elezeario, not far from Isleta. They arrived early in the morning, and about 9 o'clock, the funeral procession took place in the following order: First, the acolytes with the cross-bearer; then, the young ladies' sodality of the Blessed Virgin; the association of the "*Madres Christianas*" and the Men's Catholic Union; finally, the Rev. clergy and our Fathers, chanting psalms, according to the ritual of the Church. The procession moved all around the plaza.

Fr. Tummolo, sang the "Requiem" Mass, Fr. di Palma and I assisting. After the Gospel, Rev. Fr. Echallier preached a beautiful and a very touching sermon, taking for text: "Being made perfect in a short space, he fulfilled a long time; for his soul pleased God." [1]

He related in his eloquent manner a few facts of the young Father's life which had come under his personal observation and others which he had gathered from us. In concluding, he said that though Fr. Lübbe's life had been short, still it had been full of merits, and was worthy of that glory which lasts forever.

The church was crowded with people, so much so, that a great many were forced to remain outside.

I gave the last *absolution*. We buried the corpse under the altar of the Blessed Virgin, which belongs to the young ladies' sodality.

May our Lord, in his mercy, give everlasting peace to the soul of our very dear Father, Francis Lübbe. Amen....

Yours in Christ,

CHARLES PERSONÉ, S. J.

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[1] Wisdom, iv, 13–14.

SEGUIN.

Fr. Morandi of Seguin has received orders from his Provincial to sell the property the Society owns there and return to Mexico. So the Jesuits' sojourning in Seguin is drawing to an end. Four years ago they were twelve; now they are but two; and thus they are going out by slow degrees—an unreplenished hearth. This little trope has a value for me. It reminds me of the day when the exodus was first bruited; how the butcher and the grocer and the banker, who had often warmed their hands on us, were chilled quite stiff with grief; how they told us confidentially that they loved us; and how sacredly we guarded that confidence from the world. The primal cause of the departure of Ours was the breaking up of the college four years ago, next June. Mexican money falls from five to twenty per cent. on crossing the Rio Grande; a new building must be built on borrowed money; the government of Mexico was growing less intolerant or more indifferent, and the people were anxious for our Fathers; the college was an American college and there was no assurance of American teachers; these were some of the reasons which brought the institution to an untimely end. I had been there only a year and a half at the time, but I had done my share in the long summer day of the South at the stubbing and harrowing and sowing that ever fall to pioneers; and when I saw that our spring would have no autumn-tide, I vowed to pluck the unripened ear and thrust it upon the notice of men that they might value it, at least for the labor it had cost.

The nucleus of the college buildings was an ancient two-storied structure of pudding stone frosted over with plaster. It had been the village school in years gone by, and sedate matrons, who now and then called in to see the old place again, would point with pardonable pride to paper spheres that flecked the ceiling, and that they themselves had raised "to that bad eminence." A third story to the college was

quickly raised, making the building, next to the court-house, the highest in. town. It stood in the middle of an ample square. Near the gate were mulberry trees and here and there about the ground were clumps of live-oak and mesquite hung with moss and mistletoe. For a time the community lived in a cottage near the school; but soon a two-storied frame building was put up adjoining the school, and the cottage was deserted. Meanwhile, a dozen of boys had come from Mexico, and nearly as many Americans from different parts of Texas. An English-speaking Scholastic was procured and a secular gentleman from town; and the little boarding-college started out propitiously enough. Moreover, a preparatory department was opened for small boys from town. These were mostly Germans and were tutored by a certain Mr. Schaeffer.

After a few years of varying success the Superior of the Province, Fr. Artola, perceived that they were working against terrible odds; that debts were following in their wake, and that they strained at reverses which other colleges took in without an effort and fairly throve upon. He determined on discontinuing the school. This was in the August of 1878. But by some strange mismanagement the college was advertised as opening in September, and the advertisement allowed to continue in the paper. Fr. Artola departed for Mexico leaving Fr. Manci as Superior; and under his management school was resumed, early the next month. I fancy all this was providential. At any rate, four sick men were sent from the Western Province in course of the second session; and of these two were made sound in health and a third was certainly improved.

These new arrivals together with a contingent of seminarians crowded out the town boys, who were forced to take up quarters in a shed that stood at the north-west corner of the square. The Scholastics roomed together in the place vacated by the boys; their chattels were disposed along one side of the room; their beds, curtained off on the other; and the middle of the room left open for exercise.

There was a certain simplicity about this disposition, an

air of domesticity that was positively refreshing. But it was the same all about us. The boys used to volunteer to hunt up the eggs; the dog and cat kept company like two of a feather, and never fell out; the pony used to come to the kitchen door and turn the knob with his snout, and whinny for his share of bread; and time and again did the chickens perch upon my lap and shoulder and fight for the largest grain of corn. So there was a rude harmony in it all, and in view of this the Scholastics patiently bore their burden of the strain.

The next year opened cheerfully, not only in point of numbers, but also for accommodations. Everything up to this had been cramped, but Fr. Manci was determined to make things more agreeable; so he bought a long, low building belonging to the Sisters, and each Scholastic was given a room in the residence, and the small boys were lodged in more suitable quarters. The long, low building I speak of was of wood, with no plaster within nor clapboards without; so it was dismembered with little damage, and brought to the college yard in sections. There it was put together by a carpenter, adroit enough, doubtless, but yet belonging to a very breezy school. Like most of the houses in the place, it was supported on cedar posts which projected a foot or two above the ground, so as to give the wind full play. But besides this our interesting carpenter left the seams open here and there along both sides of the house; and apparently got the window sashes all wrong. The furniture in the class rooms was uniform and severe. There were no desks, but in their place some unpainted boards, fastened by hinges to the studding, and resting when in position on two supports that swung out beneath. These boards were not provided with inkstands; nor did they present enough horizontal surface to rest a book on securely; but each boy brought an ink-bottle to class or kept it there, and propped up his books the best way he could. The benches had no backs to them, and hence, whenever the boys turned about for recitation, they naturally tilted against the desks to the utter ruin of the furni-

ture. It wasn't long indeed before legs were broken off several of the benches; but the boys were equal to the emergency and propped them up with Astral-oil boxes; and, as nothing was ever attempted in the line of wood-work after the carpenter's leaving, those boxes that came in as temporary expedients remained as fixtures.

The prophet once complained that the heavens were of brass, but brass is cheery beside unpainted planks; and everything about the class-room was of unpainted planks; the floor was of plank, the walls were of plank, the ceiling was of plank, the desks and benches and props; and all unpainted. No picture, no crucifix on the wall, no niche, nor bracket, nor statuette; not even a map, to relieve the dull monotony of the unpainted plank. But it took a rainy day to bring out the nicer points of this establishment. It didn't rain often in this part of Texas; but when it rained, it poured.

Now, on such occasions the rain beat hard for admittance on the unprotected sides of the school-building and was given ready entrance through the rifts in the wall and by the windows. This was a signal for a general migration towards the centre of the room; yet so as still to keep a fair distance from that point, for the planks of the floor were old and worn into irregular grooves, while the middle of the room was naturally more depressed than the sides. So the rain trickled down through several grooves and formed a lagoon at the centre of confluence. On one of those occasions when the teacher found it too inconvenient to move from the window, he used an umbrella; and as the rain seemed rather to grow heavier with falling, some of the boys suggested that he go outside and dry himself. This is the unpleasant side of the picture, and the fault must be laid to art. Nature showed no stint of blessings and encouragement. The climate was proverbially healthy, and the scenery beautiful. Near by was a wood with a clear stream winding past its yonder margin; nearer still a brook abounding in charming vistas. Around about were long

reaches of pasture land and districts for hunting, in abundance.

Fr. Manci had been superseded on St. Ignatius' day, 1879, by Fr. Larracoechea. The new Rector was an able man and a prudent man. He saw that things were running as smoothly as they might; but like all prudent men, he had the habit of looking ahead; and he saw only too clearly that things could not always be thus. In February of 1880, Fr. Alzola the new Provincial was at Seguin on his visitation; In June 1880, he was in Mexico, but a letter from him was at Seguin, saying that the college was no more.

Had our labor been in vain? I fancy not. The outward structure that we built is at best an accident. It is the strong faith and manly purity, with which we strengthen the youthful mind, that are the substance and the aim of all we do; and these remain when master and school have passed away.

Z.

THE CURIA AND ROME.

(*Letters and Notices.*)

A Roman catalogue of this year is not likely to fall into the hands of many of our readers, and as it contains many things that may interest them, we propose to place before them such of its contents as concern the whole Society. And first we will begin with our Very Reverend Father General and his Curia.

Father Peter Beckx has just entered on his ninetieth year, having been born on February 8, 1795. He entered the Society on October 29, 1819, so that he now is in his sixty-fifth year of religion. He was professed on the feast of St. Ignatius, 1830, and he was elected General on July 2, 1853.

Next to his Paternity comes the Vicar-General, Father

Antony M. Anderledy, who was born a few months before Father General entered the Society, the day of his birth being June 3, 1819. His admission into the Society was on October 5, 1838, and his profession on March 26, 1855. On September 24, 1883, by the authority of the Pope and the consent of Father General, he was elected perpetual Vicar-General, with right of succession; and by a Circular dated from Fiesole on January 20, 1884, Father Beckx informed the Society that he had granted to Father Anderledy all the faculties that it was in his power to give; that all members of the Society might have recourse to him in their necessities, and that Father Anderledy's precepts and letters were to have all the authority and force they would have had if issued or signed by Father General himself.

The Curia consists in all of twenty persons, of whom twelve are priests, and eight lay-brothers. Two priests and one lay-brother live at Rome, Father Torquatus Armellini, the Secretary of the Society, and Father Joseph Betti, the Procurator General, with his Socius. Of the ten Fathers who live at Fiesole with Father General and Father Vicar, five are the Assistants, and five hold the office of Substitute of the Secretary.

Assistancy.	*Father Assistant.*	*Father Substitute.*
Italy	Fr. Matthew Ciravegna	Fr. John Baptist Alpi
Germany	Fr. Gaspar Hoevel	Fr. Frederic Heynen
France	Fr. William Blanchard	Fr. Charles Lavigne
Spain	Fr. John J. de la Torre	Fr. Matthias Abad
England	Fr. Joseph E. Keller	Fr. Alexr. Charnley

In their own community life at Fiesole, Father Ciravegna, who is Father General's Admonitor, is Spiritual Father, Confessor of the house, and Prefect of health. Fathers Blanchard and Keller are also Confessors of the house. Father Alpi is Minister, Procurator, and Prefect of Reading. Father Heynen is Prefect of the Library, Father Abad of the Church, and Father Lavigne catechizes the lay-brothers.

The first mentioned of the lay-brothers is taken out of

alphabetical order, because he is Father General's Socius, Brother Ernest Guggeri. Of the other seven, two are marked as amanuenses, Brother William Müller and Brother Joseph Piccolboni, the latter being Subminister. The usual domestic offices are assigned to all seven.

The next page in the Catalogue is devoted to the name of His Eminence Cardinal John Baptist Franzelin, who was born on April 15, 1816, entered the Society July 27, 1834, was professed February 2, 1853, and was created Cardinal of the Title of SS. Boniface and Alexius on April 3, 1876. His Eminence lives in Rome, in the Pio-Latino-American College on the Quirinal.

We then come to the Roman Provincial, Father Francis Vannutelli, his Socius, Father Francis Tongiorgi, and his lay-brother Socius, Brother Ratti, and his Consultors, Father Molza, the Rectors of the American and German Colleges, and Father Socius.

The Pontifical Gregorian University, since its expulsion from the Roman College, has taken refuge in the German College. Sixteen Fathers belonging to it are residing there, and fifteen other Fathers, residing elsewhere in Rome, are attached to it. First among these is Father Provincial, who is himself Rector of the University, Father Mazzella being the resident Superior. The Rector of the German College is Father Schroeder, and six other Fathers belong to its staff.

The College of the Civiltà Cattolica ranks between the Gregorian University and the German College. Father Fantoni is its Rector, with four Fathers under him, and two Brothers at Rome, while Father Berardinelli is the Superior at Florence, and seven other Fathers and two Brothers are with him there. The College is thus divided between its two residences in the Piazza Scossa-cavalli at Rome, and the Via Conti at Florence.

The Pio-Latino-American College on the Quirinal has ten Fathers, and four others, whose work does not lie in the College, are subject to the same Superior. The phrase, *Huic Collegio adcensentur*, occurs several times in the Cata-

logue, showing how an immediate Superior is found for those whom the troubles of the time have unhoused.

We have then the Institute in the Piazza di Termini, with four Fathers, and we then come to those who are dispersed through the city of Rome. There are eight Roman residences, four of them with three Fathers, one with four, one with six, one with nine, and one, where there are twenty-four scholastics, with seven Fathers. Besides these there are nine Fathers attached to various churches, and it is a pleasant surprise to see that some of them have confessionals in the Gesù and in St. Ignazio, and that Ours are not entirely excluded from churches with which the Society has been associated from time immemorial, like St. Eusebio and the Caravita. In all, this gives us the unexpectedly large number of ninety-three Fathers, still living in Rome.

In the neighbourhood of Rome we have the College of Mondragone, near Frascati, the property of Prince Borghese, and at Castel Gandolfo, in the villa belonging to Prince Torlonia, the Noviceship of the Province, with ten juniors and sixteen scholastic novices. Two other scholastic novices are elsewhere. There are but nine lay-brother novices in all.

We need not go through the rest of the Catalogue, but we may say in conclusion that the Roman Province has no less than ninety of its four hundred members engaged in foreign missions, about half of the number being in Brazil.

Address of Very Rev. Father General; *San Girolamo, Fiesole, Italia.*

PERSEVERANCE IN THE SOCIETY.

(Translation.)

(*Letters and Notices.*)

A PAPER BY OUR HOLY FATHER ST. IGNATIUS PRESERVED BY FATHER POLANCO.

Reasons why a religious ought to persevere in his vocation, and not return to the world.

JESUS. MARY.

Examine, dear Brother, the following reasons, not in the spirit of contradiction, but as one who, in the presence of God, is desirous of finding out the truth in a matter of importance.

I say, then, that it will be better for you to persevere in the state of life which you have chosen, and to adhere firmly to your resolution, because—

I. It is a safer course for you. II. It is more perfect. III. It is more pleasant. IV. It is more useful.

I. That it is safer is evident.

1. For when you are in doubt about your vocation, is it, or is it not, safer to remain true to the one in which you have begun, especially if that is a true and holy vocation, than to change? For according to the opinion of the Fathers, every change, even when it seems to be under the pretext of a greater good, ought to be suspected. What then ought we to think when there is no appearance of a greater good?

2. If you make up your mind to persevere in your vocation for God's sake and for your own perfection, you will be most certainly doing a good and holy action. If you decide to give up, it will indeed be very doubtful whether you are going to do an equally good or a better action. Assuredly it is more in accordance with reason to say that

the contrary would be the case. You should then take the safer side.

3. It is dangerous, according to the words of Christ, "to put one's hand to the plough and to look back." Truth itself says that men who act thus "are not fit for the kingdom of God." But, Brother, to look back is to abandon the path of perfection that we have entered upon, for merely human motives, or for motives that have their origin in the flesh—i.e., for the sake of parents, &c.

4. It is not safe to enter another Order, for you yourself acknowledge that in this Society you have made progress, although on account of your immortification you have been in some disquietude.

5. Take care lest your ingratitude towards God, who out of His infinite mercy has called you to this holy institute, and has given you the grace of a good beginning, as well as much good example, should cause Him to deprive you of His grace, for in the case of the ungrateful He is wont to dry up the fountain of His mercy.

6. If you were to leave the Society, your ingratitude towards it might be the source of danger. For the Society, with a sincere and no slight feeling of charity, fosters you, and labours with you, and is ready to aid you in every possible way for the future. Besides, it looks for nothing else than your salvation and perfection, and that God's honour may be promoted in you.

7. I am afraid that if you return to the world you will not preserve your chastity intact in the midst of so many occasions of violating it at your age.

8. I am also afraid that the world would involve you in the snares of its "desire for money which," in the words of St. Paul, "is the root of all evils." For if you do not possess a very abundant inheritance, your solicitude in procuring what is necessary for your station in life might overwhelm you.

9. You are in danger even in those things that relate to "the pride of life," and especially with regard to worldly ambition, on account of your natural disposition, &c.

10. It would be a source of danger to you to follow your own will and judgment in your occupations, since experience has shown to what an extent caprice enters into your nature; so that without the steadying influence of obedience you would be sure to waver, especially (if you will allow me to say so) since your judgment has been proved to be not of the soundest. Now a man of such a disposition stands in the greatest need of obedience for his guide.

11. Since Christ has said, "He that loveth father or mother more than Me is not worthy of Me," there is reason to fear that He would cast you off as unworthy, and allow you to run along the path of obstinacy into danger of losing your faith and His grace. For if, through love of flesh and blood, you abandon Him, with justice would He abandon you. But let us hope that this may not be the case.

12. On account of your impetuous character, and of your fits of sadness and diffidence, it would be more dangerous for you than for others to go out of religion, where you have those who would console, guide, and encourage you. For in you, if in any one at all, is verified that saying of the Wise Man, "Woe to him that is alone; for when he falleth he hath no one to lift him up:" and that other too, "A brother helped by his brother is like a strong city."

13. It is also dangerous to follow the suggestions of flesh and blood, even that of Satan himself, as you would do, rather than the inspiration of the Spirit of God. Now it is God that has called you to the Society, for neither flesh nor blood nor the devil would have called you to the state of perfection; and so it follows that God would not call you back. It is then the flesh or the devil, or rather the devil by means of the flesh.

14. Some have ere now abandoned this institute, have returned to the world, and have, in consequence, miserably and unhappily perished. Some have entered other religious orders, and have, though too late, given unmistakable signs of repentance. I am afraid that one or other of these things would happen to you.

15. It is dangerous to be a source of difficulty or scan-

dal to others, as we see from the words, "Woe to him that shall scandalize one of these little ones," and the other words that follow. But, Brother, how many little ones would you scandalize at Rome, Vienna, Cologne, and Louvain.

16. In general the happiness of heaven is attained more securely in religion on account of the number of impediments that are therein removed.

17. According to St. Bernard, religious fall with greater difficulty, rise with greater ease, &c.

18. Hitherto I have said nothing of your vows, but do you yourself consider whether it is safer to observe them simply as they stand, or to look for uncertain, and, as I think, false interpretations and conditions. Consider also what it is to wish to deceive God, Who nevertheless "is not mocked," and see what "a fearful thing it is to fall into the hands of the living God."

II. It is clearly more perfect.

1. For perseverance alone crowns the work. It is not he who has only begun, &c. You know the rest.

2. You will fulfil that counsel of perfection given by Christ: "If thou wilt be perfect, go sell what thou hast and give to the poor, and follow Me." This you are able to do.

3. You will guard your chastity in an eminent way, in accordance with the counsel of perfection about the eunuchs, "who made themselves eunuchs for the kingdom of God."

4. By obedience you follow this counsel: "Who will come after Me, let him deny himself, take up his cross and follow Me." Self-denial is by obedience.

5. You will offer a most acceptable sacrifice to God, your liberty, and what is best in you. By so doing, you will attain the highest perfection, if with true resignation you have made your offering.

6. You will obtain a greater purity of conscience in the Society than out of it. Of this you have already had some experience.

7. Your intellect will be more enlightened in your pursuit of the knowledge of God, and even in your other studies, because the light of grace is a help to those who study through obedience, because in the Society you will find better oportunities for making progress in your studies than elsewhere, especially if you take gain into consideration, and because your time ,will be well employed, and not wasted over things that are useless, as would be the case in the world, which again is an advantage in study.

8. You will acquire more devotion, and attain to a higher degree of charity in the Society than out of it. For the Society is a school of perfection, "and the bond of perfection is charity."

9. The more fully you give yourself to God, resigning yourself wholly into His hands by means of your Superiors, and keeping back nothing for yourself, the more liberally will He communicate Himself to you by bestowing His graces on you.

10. In accordance with the words, "Blessed are the poor in spirit (that is with a spiritual intention), for theirs is the Kingdom of Heaven," you will receive more blessings if you remain in a state of voluntary poverty.

11. Under obedience you will attain to a higher degree humility, and consequently to a higher degree of virtue; for humility is the vase in which the other virtues are contained, and God bestows virtues on us in proportion to the size of this vase.

12. You will more perfectly imitate Christ, "Who was made obedient unto death," and Who laid down his life so as not to lose the merit of obedience.

13. It is but an ignoble spirit that would be influenced by these human motives of flesh and blood in a matter of such importance as to abandon for them the state of life that you have entered upon, and to cause great displeasure to your father, if he be a high-minded man. It would on the contrary denote a noble soul to overcome these inclinations, and treat them as inferior to reason and to the love of God.

14. In a word, see if the motives which influenced you in the beginning were not more perfect and more noble than those that now influence you. You will then acknowledge that the former were an inspiration from God, and the latter the temptation of the devil.

III. It will be more pleasant for you.

1. For if you conquer yourself you will have a tranquil conscience, which is the most delightful of all possessions, according to those words of the Wise Man: "A secure mind is like a continual feast." But if you remain you will certainly conquer yourself.

2. If you withdraw, remorse, and the worm of conscience, that punisher of instability, will torment you; and it is to be feared, judging from the spirit of sadness which has weighed upon you these past days, that you will come to be utterly weary of life, and to fall into discouragement.

3. Since both in religion and in the world some annoyances must be borne with, and swallowed down, is it not more agreeable to bear them for God's sake and for the sake of the eternal reward that is due to them, than to bear them to no purpose, even with loss? Assuredly hope makes labours pleasant. Listen then to St. Paul: "That which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory."

4. Even though the devil should suggest that you will be always sad, believe him not; for you will experience the contrary if once for all you resign yourself wholly into the hands of God by means of obedience to your Superiors, and in this matter trust those who have had experience of it, for melancholy does not come from the vocation itself, but because you comply with your vocation contrary to your wishes. Remain joyfully, and you will perceive a fair sky when the clouds have rolled away.

5. That you will find rest by humbling yourself, learn from Christ, who says: "Learn of Me, because I am meek and humble of Heart, and you shall find rest to your souls,

for My yoke is sweet and My burden light." Believe the words of Truth, if you will not believe those of men.

6. It is also pleasant to live in the company of Brothers who love one another with a spiritual love, according to these words of the Psalms: "Behold how good and how pleasant it is for brethren to dwell together in unity."

7. Just as outside the Society anxiety about having what is necessary would be disagreeable, so in the Society it will be pleasant to have all that one has need of without anxiety.

8. Just as the perplexity and anxiety about the arrangement of our property would be wearisome and annoying outside of the Society, so in it, it will be pleasant to lay aside all care for self, according to these words of the Psalms, which are also the words of St. Peter, "Cast all thy care upon the Lord."

9. Amongst religious institutes I know of none more mild for a well-disposed man than ours, as well because in exterior matters it conforms itself to the dispositions of individuals, as that it prescribes nothing which obliges under pain of sin, with the exception of a very few substantials, to act contrary to which, even out of religion, would be nearly always sinful.

10. If you were to leave, it would be hard, Brother, for you to bear men's judgments of you, and their contempt; for apostates are usually thought nothing of, and are looked upon as fickle and inconstant, and as being but little devoted to the pursuit of virtue, or even of honour.

11. If you resign yourself in earnest you will either obtain the very same satisfaction with the merit of obedience, that you now desire at the cost of sin; or if that should no be expedient, God will console your parents and yourself more by your not visiting them than if you were to visit them. For God is more inclined to give consolation than sadness to His servants, although He proves them sometimes by attacks of melancholy, since in the words of St. Paul, "He is the Father of mercies and the God of all consolation.

12. Virtue itself brings pleasure with it, if the contrary vices are unceasingly opposed. But in remaining, you will give proof of strong virtue.

IV. That it is more useful for you is evident.

That is useful, according to Aristotle, which helps to the end; and that is useful simply which helps to the final end, which is the end simply so called. Since, then, this end is eternal happiness, it follows that it is more useful for you to remain under the yoke of obedience.

1. For you will, as has been said before, obtain greater virtues, which are the means of arriving at eternal happiness.

2. You will obtain richer graces from God; and in proportion to the measure of grace will be the measure of eternal happiness.

3. You will arrive more securely at the goal of eternal life by this means.

4. You will have more merits; for those who live under obedience gain merit from all the actions done through obedience, although it be to walk, to speak, to eat, to sleep, which are by no means acts of virtue in themselves.

5. Your studies, and the learning you acquire and afterwards transfer to others, will be of great merit in the sight of God, if done through obedience; if not, they will be in no way meritorious.

6. One of the holy Fathers saw in a vision, that those who live under obedience, from the fact of not doing in this world their own will, but the will of another, are exalted above others, even holy men, and abound in the goods of eternity.

7. For the sake of your own reputation it will be more useful to remain. For what can you say; either you will accuse the Society (a thing which you could not do with truth, nor without grave sin, and yet good men would give no credit to your words), or you will have to accuse yourself.

8. By remaining you will be helped by sharing in all the merits of the Society; for to every member joined by

obedience to this body, belongs a share in all the good works and merits of all the members. Since, then, the merits are so great in the Indies, in Portugal, in Spain, in France, in Flanders, Germany, Italy, and Sicily, and since they will increase from day to day as this holy seed spreads itself more and more, how can you deprive yourself, without the greatest loss, of so useful and great a help and such spiritual riches.

Finally, my dearest Brother and son, consider that this is the opinion of those who desire your welfare even more than you do yourself, and who on account of their practice, experience, and learning, are better able than you to understand what is in you the spirit of God, what the spirit of the devil. It would then, in a way, be better for you to go astray in their company than, by following your own inclinations, not to go astray.

PRAISE BE TO GOD AND TO THE BLESSED VIRGIN.

Remarks by the Editor.

All the foregoing was copied word for word from a manuscript in the Bollandists' Library. The following notice was prefixed to it: "The whole of the above document was taken from a copy that is preserved in the Archives of the Society at Rome. To this I bear witness.—IGNATIUS PIEN. Perhaps it will one day be of use to enrich the life of St. Ignatius."

Tronchiennes, November 13, 1870.

KANSAS.

St. Francis' Institution,
Osage Mission, Neosho Co., Kansas,
January 1st, 1884.

Rev. Dear Father,
P. C.

There is an old saying which is as good to-day as it was some hundred years ago, namely: "Quoad differtur, non aufertur"; and as I have some leisure moments, I shall act in accordance with this adage, and relate some interesting items about Father John Schoenmakers of happy memory. These items will be prefaced with a few remarks concerning one who was for six years the bosom friend of the good Father's; nay, Father John Bax was his main support in establishing this Osage mission. His virtues and talents were above the average, yet they did not win a mighty name, for dying he passed unnoticed to the grave. If I by my remarks shall cause his virtues to shine in becoming splendor, I shall feel that I only fulfil a duty of justice, in giving honor where honor is due.

It was in the spring of 1849, that these two brave sons of St. Ignatius, moved by an ardent desire of spreading the good tidings of the Gospel, left St. Louis University for the Far West. Their scene of labors lay amongst the Osages, who were considered at that time as one of the wildest nations east of the Rocky Mountains. Now their virtues and the effects of their untiring toil alone survive, for the Fathers have passed away. And if we consider the circumstances under which they passed away, we must conclude that they are at present receiving the reward to which their many virtues entitle them. I knew both of them intimately; I loved them both as dear brothers; I was a companion with both on many missionary excursions; I administered

the last sacraments to both, and their dying words still ring in my ears. Their heroic example of self-denial is fresh in my memory, and their devotedness to the cause of our holy religion I shall never forget.

Both were invested with the spirit of Brèbeuf and Marquette. For not only had they the name of missionaries, but they had the labor also; and toil and untold hardships were theirs. For it they received no thanks; praise they did not expect, for God alone looked down upon their labors, and He was their only witness. How often have I not seen them setting out, now beneath a scorching summer's sun, again courageously facing the biting blasts of a northern gale, little heeding the rain or snow, which made the forests and plains through which they journeyed, almost impassable. But why would they thus expose themselves? For the sake of christening some Indian children, or of imparting to some dying savage the last rites of Holy Church.

What sufferings did they not experience from want of food and drink, while travelling over the endless western prairies in search of the savage who needed their instruction! This manner of living would have deterred many whose virtue was not as solid as theirs. They were not wont to take their difficulties to heart; nay, whithersoever their duty called them, thither they went. When hardest labors called them they responded, not for human reward, but relying with confidence on Him who had called them to His service, for He would not allow them to lose a single hair of their heads without accounting it to their advantage. Indeed, they proved themselves to be of the noble seed of those of our own Society, whose untiring labors and watchful word have opened the gates of salvation to millions of despised Indians in North as well as in South America.

Father John Bax was gifted with rare talents. He was an eloquent speaker. His facility for languages was extraordinary, for he learnt the Indian languages quickly, and in a very short time he mastered most perfectly the tongue

of the Osages. This gained for him the confidence of the Indians in whose spiritual and temporal welfare he labored unceasingly. In fact, it was his zeal for their welfare that brought about his premature death.

The spring of 1852 happened to be the warmest that had been experienced for a long time in this, our latitude; and the sudden change from one extreme to the other caused a great amount of sickness to break out, the most predominant being the measles and the scurvy. In a few days, forty of our boys were attacked with the measles, and in our adjoining convent nearly as many girls were down with the same complaint. The symptoms of the disease soon became alarming, and several of the boarders died. This excited the Indians, and they threatened us with the sword and our mission with the torch. In their fury the Osage squaws came into our rooms, took away their sick children and carried them to their wigwams, saying that we did not know how to nurse them. But the consequence was that the open air and damp ground caused them to pass away in greater numbers than they ever did amongst us. This opened the eyes of the untutored savage; they saw that our care of the sick was better than theirs, and so they became reconciled to us and brought back several of their children to be nursed according to our method.

Meanwhile the epidemic spread, and soon men and women were numbered amongst its victims. Father John Bax was ever at their side, acting the double part of doctor and spiritual consoler in that forbidding scene. He well knew that love is proved by action, and it was uppermost in his mind that there is no greater sign of our love than to lay down our life for another; and this our good Father did for the Osages whom he loved as dear children. After three months of attendance on these poor Indians, Father Bax himself at last was attacked by the prevailing distemper, and before those whom he had prepared for heaven had passed away, he was in his death throes, and on the 5th of Augnst, 1852, he fell a victim of charity, being but thirty-five years of age, ten of which he had passed in the

Society. His missionary career was brief, for he labored only six years, but in so short a period "implevit tempora multa," and ripe for heaven, God called him to Himself.

Father John Schoenmakers survived him for thirty-one years, during which time the labors which his zeal prompted him to do for the Osages are almost incredible. The Indians beheld in him their loving father and trusty adviser. Indeed, whenever the U. S. Commissioners called them into council, they always wished the good Father to be present, and by his opinions were they ever guided in deciding matters of importance.

Nor were the Indians the only ones who esteemed him so highly; the whites vied with each other in showering upon him the testimony of their love and affection. Children would follow him in the streets and beg his blessing. The newspapers of this town passed an excellent eulogy on him, declaring, that among the rare few whom the world had reason to laud for their far-reaching and deep-hearted goodness, Father John Schoenmakers was pre-eminent. Now let us view the good Father nearer home, that is, in his relation to us as a father, a guide, a superior. For more than thirty years he was our Superior, in disposition most amiable, in the manner of governing, most discreet. The virtues he preached were always practised by him. Always resigned to the will of God, in Him he had placed his hopes from the very morning of his years, and never once through the long life-day were these hopes belied; nay, in the very night of his years, when the earthly day was passing from his view, he cried, "In Te, Domine, speravi, non confundar in æternum," and thus asleep to earth, he awoke to find himself face to face with the object of his hope, God, on whom he would gaze for all eternity. The hopes which the good Father placed in God, were always amply repaid. No matter how hard the trials, or how difficult the circumstances, his hopes in the Lord always buoyed him up. The following incident will show how the Lord protected him who hoped so much in the Lord. At the beginning of the

late war, a furious mob attacked a U. S. Officer and would have most certainly buried him alive, had not the good Father saved him at the risk of his own life. Now, this heroic action inspired a most wicked man, who before had often been befriended by the Father, to offer the sum of five hundred dollars for the head of his former benefactor. And surely so tempting a bait would have caught some mercenary scoundrel, had not God come to his defense and by unexpected means placed him far out of the reach of his enemy. Not only did God protect the good Father, but also a short time after visited the would-be assassin with a most terrible judgment; for although the man was leader of a band of those ruthless western desperadoes, who accompanied him to do whatever he wished and who always were about him as a body-guard, yet, one month had hardly passed since he had offered the reward for the Father's head, when he was surprised about day-break by a drunken mob, and murdered in his own house.

The good Father being full of days and merits, worn out by the excessive labors which thirty-six years of missionary life necessarily entailed, felt at last that his strength was abandoning him—for as a lamp whose oil has reached the lowest ebb, sends forth at intervals a flickering flame, until at length it dies, thus with him. During the winter he enjoyed comparatively good health, but as soon as the warm days of spring arrived, he felt a great oppression about the region of the heart, a sickness every summer brought him. But the ailings this year passed not away with the summer; they increased to such an extent, that he was obliged to give up the care of the Convent, and all that he could do was to say Mass in our own domestic chapel. Even this soon became too trying for him, and as he grew weaker and weaker, he was forced to forego that exuberant source of heavenly consolation, the offering of the Holy Sacrifice. About two weeks from this time feeling assured that the hour was nigh at hand when he would be " dissolved and be with Christ," he requested that the Last Sacraments should be administered to him. The aged Father seeing the entire commu-

nity kneeling about him rallied sufficiently to beg pardon for his faults and for the scandal he might have given: after this he received the Holy Viaticum and Extreme Unction with the greatest devotion, answering the prayers himself. This happened on the 24th of July; for four days he did not seem to be worse, but on the morning of the 28th every one saw that his last day had come. At 4 P. M., the community again gathered around his bedside, to recite the prayers for the dying. The Father was always conscious and answered the prayers also, thanking us all for praying to God for him at so momentous a season and begged us to have him in our memories when he should have passed away. He spoke no more, for as we were praying for him, his soul like an uncaged dove, broke away from the perilous toils and unsafe pilgrimage of earth, and flew with joy to that most pure, most safe, most holy land of his Creator and Redeemer. He died at 4.30 P. M., on the 28th of July, in the seventy-sixth year of his age, forty-nine of which he had passed in the Society.

As the Father died on Saturday, — a day on which the country people are wont to gather in the town,— the news of his death was spread abroad at night while the good people were returning home, each one desirous to be the first to convey the sad tidings to his acquaintances. No wonder then, if the next morning there flocked in from all sides anxious crowds eager to see once more the face of him they loved to call their well-beloved Father. Dressed in the sacerdotal vestments, Father Schoenmakers reposed in a rich casket before the main altar, and his calm and sweet countenance made him seem more like a pure soul resting after the labors of a well-spent day, than like one on whom the hand of the destroying angel had been laid.

Both the early and late Masses were well attended. And though at noon the people returned home, they soon returned, and at 2 P.M., already filled the church. Fully seven hundred persons crowded the little edifice, while more than four times that number remained outside waiting patiently until the funeral procession should begin. At 4 30. P. M.,

the last absolution having been sung and a eulogy on the virtues of the deceased delivered, the casket was closed. Six of the most respectable members of the congregation, representing its different nationalities, immediately advanced to act as pall-bearers, and carried the casket out of the church. The order of the procession on its way to the cemetery was as follows: First came the clergy, immediately followed by the body borne according to the custom of Catholic countries on the shoulders of the six persons just mentioned. Then came, each in turn, the members of the different Sodalities,—and, finally, a crowd of people whose number was estimated at three thousand five hundred. The procession extended over half a mile. Two brass bands of volunteers, who wished to pay a last tribute of honor to one who was called the Father of the country, played a solemn dirge on the way. Were it not for the mournful strains thus given forth and the tears that fell from the eyes of many made sad and desolate—by the loss of one so fondly loved, the whole would have seemed rather a triumphal march, than the last journey of a man, now no more.

Thus passed, as we feel confident, to a life of sweet repose a zealous and indefatigable missionary. Never did he seek his personal glory, or long after the praise of a great name upon earth. Humble, earnest and devoted,—more pleased with the poor and simple than with those in higher stations, and forgetful of self, he thought only of one end to his labors: "Omnia ad majorem Dei Gloriam." And God in return has given him honor among men and has made him beloved by all. His name is graven in every heart and shall remain there forever.

As a sign of their esteem for this worthy and apostolic man, the Osages though now removed one hundred and fifty miles to the south-west of this place, uniting with the citizens of the town, have caused a memorial bell of the best metal, and weighing twenty-one hundred pounds, to be cast in St. Louis. The work has been done most skilfully—and the melodious notes daily resounding from it shall tell the tale of Father Schoenmaker's labors and of

the love he so deservedly won. The inscription on the bell which we give below tells the story to every new comer and makes known the founder of the Osage Mission.

IHS

D · O · M

IN · MEMORIAM

PATRIS · IOANNIS · SCHOENMAKERS · S · J

QVI · MISSIONE · OSAGIANA · FVNDATA

A · D · 1847

OBIIT · IN · PACE · CHRISTI

DIE · 28 · IVLII · A · D · 1883

On the other side of the Bell under the monogram of the Virgin Mary is given the name of the Patron of our Church and Mission.

S · FRANCISCE · DE · HIERONYMO

ORA · PRO · NOBIS

A · D · 1883

This large Bell was raised on the tower of our new church on the feast of the Immaculate Conception, some 2500 people being present at the ceremony of the blessing.

Yours in Christ,

Paul Mary Ponziglione, S. J.

ROCKY MOUNTAINS.

We translate from the *Letters of Turin* the following letter addressed by the Right Rev. Bishop of Montana to the Fathers of the Mission of the Rocky Mountains. As it contains grateful testimony of the good works of our Fathers, we must not omit inserting it in our annals.

HELENA, MONTANA, Nov. 17th 1883.

REV. FATHERS,

The undersigned Bishop of Vancouver, Administrator Apostolic of the Vicariate of Montana in the United States of America, requests you to direct your missionary care to the Indians under his jurisdiction.[1]

You know how Fr. De Smet of your Society, some forty years ago, laid the first foundation of the Catholic Faith among the savages of the Rocky Mountains, and published several volumes of annals about them, which moved many to come and exercise the sacred ministry among the poor Indians. With gratitude I acknowledge that to these records I owe my vocation to the Missions.

Several Missions exist, it is true, among these savages, where the Fathers of the Society of Jesus, leading a truly apostolic life, do much good. It suffices to record here those under the jurisdiction of the vicariate of Montana. As to places, the first one is that of St. Ignatius conducted by Frs. Van Gorp and Bandini: in my last visitation there, six hundred savages received Holy Communion. The second is that of St. Mary's conducted by Frs. Ravalli and D'Asti; here, on the same occasion, three hundred savages received Holy Communion. The third is St. Peter's under the charge of Frs. Imoda and Damiani. The fourth is conducted by Frs. Barceló and Prando among the Crows,

[1] Recently made Bishop of Helena, Montana.

a tribe numbering three thousand souls. The chiefs of this tribe have already been confirmed.

There are other Jesuits at Missoula, Benton, and Helena, who take care of the whites. Fr. Cataldo, the Superior of the Mission, accompanied me in my pastoral visitation this year, affording me such help, that I hold myself bound to express my gratitude towards the whole Society of Jesus.

Now I ask of you, Rev. Fathers, to use the authority, which you enjoy in this place, to establish two new Missions, one among the Crows, and the other among the Cheyennes. I entreat you, moreover, to come to the determination of opening a college in the city of Helena, where you have already property suitable for that purpose. . . . . If you grant my requests, you will do, I believe, what will redound to the good of the Society, the advancement of these poor Indians, the education of youth in the Territory, besides, giving a solid help to the Bishop.

Your humble servant in Christ,

✠ James B. Brondel.

Letter from Father Robaut to Mr. Bougis.

Spokane Falls, Washington Territory,
October, 1st 1883.

Dear Brother in Christ,
P. C.

It was my intention to write to Wodstock at least a month and a half ago, but man proposes and God disposes. I will try now to write you a pretty long letter, as I cannot tell when I may be able to write again.

On the feast of the Assumption I was at Cœur d'Alène Mission where Frs. Giorda and Gazzoli died. This day is one of the great feasts for these Indians, who are by far the best of all, as Catholics, as farmers, and, I might say, in every respect. Though it was their best harvest time, and

many had miles to ride to church, still no one failed to come. We had about two hundred and fifty or nearly three hundred Communions. I celebrated High Mass: Fr. Joset and Tosi were assistant priests. The Cœur d'Alène are really good musicians and sing Mass well for Indians. They have beautiful voices and all, men and women, young and old, sing with great earnestness. In turning around to sing the 'Dominus vobiscum,' I was struck with admiration at seeing them kneeling on the floor, without any support, and again, at the 'Gloria' and 'Credo' at seeing them sitting Indian fashion on the floor, though I was told of it before. Perhaps, it would not have seemed so strange, if only the old men and women, wrapped in brightly colored blankets, had used the floor for kneeling-bench and chair, but, even the Sisters' girls, so well dressed that you would have thought them fashionable young ladies, did so.

Only the Sisters and a few of the older girls sat an a rough kind of bench, or rather a board. In the evening, all the chiefs, the officers and soldiers held a meeting or session in the Fathers' residence, to settle their civil affairs.

You must know that the American Government has nothing to do with the internal affairs of the Indians; they themselves have a police force of soldiers, officers, judges, etc. Some time before, a young man, a relative of the head chief, ran away with a girl, and the soldiers were sent after them. The runaways resisted the soldiers, and were helped in this by a third party who had joined them; he in his excitement shot a horse of one of the soldiers, and again threatened to shoot the soldier himself. This so exasperated the soldier that he fired and killed him on the spot. Immediately the runaways gave themselves up. They were then brought back, put in a dungeon, and tied, with their hands behind their backs, to a log. So tightly were the thin bands drawn that their arms were soon swollen; they remained thus for several days, and, I think, without any food; but no further punishment was inflicted. The people of the tribe were greatly enraged, and dissatisfied with the conduct of the head chief towards the delinquents; all

the more so, because, contrary to their old and invariable system, he had acted without consulting the Father. This was one of the principal reasons of the meeting, and in it every thing was satisfactorily settled. The chief acknowledged his fault, and promised never again to do any thing of importance without consulting the Father, the chiefs and military officers. He imposed upon himself the fine of a horse; the young man was fined five horses and ten dollars and was subjected to a hundred lashes; this last is a terrible punishment. The chief was not deposed. They all thought that the soldier who had killed the man mentioned above would go crazy: the thought that he had killed a man, and probably sent him unprepared to meet his God was something awful for a good Catholic as he was. Fr. Tosi found it hard to convince him that he committed no crime, but simply did his duty, and that he should in similar circumstances do the same. This seemed to reassure him.

When Fr. Tosi was asked about burying the body of the man who had lost his life while resisting the officer, he would not allow it to be interred in consecrated ground, but in the place where he was killed, and without religious ceremonies. This decision created a great sensation among the Indians, and they were in fear and trembling. After the meeting which ended about 9 o'clock, in the evening, a procession was formed, four of the chiefs carrying a statue of the Blessed Virgin; we went about a quarter of a mile from the church, singing the Litany of the Blessed Virgin, and many hymns. When we returned to the church, the statue was placed in the sanctuary and Fr. Joset vested in surplice, stole and cope, read an act of consecration to the Blessed Virgin, the four chiefs repeating it after him with great earnestness. After this he gave benediction, I acting as deacon and Fr. Tosi as sub-deacon, master of ceremonies and altar boy. The position of this Mission of Cœur d'Alène is fine; one can have a view extending for fifty miles around. The Fathers' residence is new, very comfortable, and has a fine appearance. The church, a few steps from the house,

is better than you would imagine, and, though unfinished and without pews as yet, is very pretty. A little beyond it is the Sisters' house; they have about twenty girls, but expect soon to have thirty. The boys are cared for by Cornielli, my ex-novice.

I saw him here at Spokane Falls when he was on his way to Cœur d'Alène; he would not enter into Fr. Jacquet's room, being too tall, or rather the room is too low; I myself have to be careful of my head when I enter.

In my first letter to Fr. Filippi, I said I had three days allowed me to prepare two sermons to be given at Sprague, in place of Fr. Grassi; one was for the first Mass, the other for the second; instead of being sent for that time only, I now attend there regularly and have gone ever since, once a month. I stay about a week, sometimes more, especially when I have to go around the country, on horseback, of course. So you see I am parish priest, building a church, baptizing, marrying, etc. Besides I am 'missionarius excurrens.' I have to go wherever there is a town about or wherever there is a Catholic family. I always carry my altar with me, and say Mass, hear confessions, baptize, in any place, even in the kitchen.

Some time ago, I was at Fort Cœur d'Alène, some forty miles from Spokane Falls. On Sunday, I had the service, as they call it, in the chapel, built for the use of any denomination, but there was no altar, so I used a little desk instead. I said Mass at 10 o'clock A. M; in the evening at 7, I delivered a lecture. During the week I said Mass here and there in different soldiers' private houses, and never where both husband and wife were Catholics. I often took my meals with the wife of an officer who was a Protestant and grand master of the Freemasons. Often, again, I dined with another officer who had been baptized in the Church, but this was the limit of his Catholicity; his wife had never been baptized; I slept in this officer's house and during my stay baptized his child. As you have already noticed, the life here is somewhat different from that of Woodstock.

Learn at my expense; make even now a goodly provis-

ion for your coming missionary life. I mean; write out in good English some instructions on the Our Father, the Creed the Ten Commandments, The Pope, Infallibility, etc. Fr. Mazzella's book *De Ecclesia* is a treasure in this respect, but I have nothing of the kind, nor did I prepare anything before I came here. I expected to get six months at least, to perfect my English, but I was disappointed, and have to do my best, but I assure you it is not pleasant to be obliged to improvise. Learn, I repeat, at my expense, and be well prepared when you come.

Fr. Grassi is building the college, and he cannot leave the place. Fr. Jacquet is always very weak and cannot go about much; besides he has to attend the Indians of this Mission, baptizing, burying, catechising, etc.; he does not understand the Indian language as yet, and I have not had time to begin it. I attended two lessons of Fr. Cataldo's when he was here three or four weeks ago, and that is the extent of my study; still I can read the catechism as well, at least, as Fr. Jacquet. Fr. Cataldo's name among the Indians is *caoshin* (broken leg), Fr. Jacquet's, *caoagan* (broken arm) since he fell from his horse. I have not heard my name; I call myself Ignace. I do not know whether they have another name for me. I cannot go by the name of Louis, because when I came here, there were three Fathers known by that name: Fr. Vanzini, now dead, Fr. Folchi, now at Colville and Fr. Jacquet. These Indians cannot pronounce my name; instead of Robaut they say *lupo*, as they have no, *r* or *b* in their language; their gutterals are frightful, much harder than the Spanish *j*. You would think they were spitting at you when they speak.

They sing Mass nearly every Sunday; but before Mass they say their prayers and catechism aloud. When they do not sing Mass, they say the beads and other prayers, interrupting them now and then with Indian hymns. When Fr. Grassi is at hand to hear confessions, a great many receive communion every Sunday, and always at the late Mass.

Last week during my absence, Mr. Rink, from Belgium, and Mr. Connolly, from Scotland, came here; they are now

at Cœur d'Alène Mission. Mr. Connolly has to begin his noviceship in Colville; I do not know when he will do so.

I hope that by the time Frs. Filippi and De Villiers come here, they will be able to look upon the present condition of St. Michael's Mission as a monument or memoir of the past, for by next autumn the college of brick will be ready: its ground dimensions are a hundred feet by fifty; the foundations of stone are finished; 300,000 bricks are ready, and the rest of the work will be done next spring. Perhaps, by that time there will be no Indians here; they will be driven away by the whites who settle everywhere and cheat the Indians continually. The Indians talk now of going, some to Montana, some to Cœur d'Alène.

The Spokane Indians are few, and many of them still Protestants; they are considered very low by the other Indians, and the last of the Cœur d'Alène, for instance, would scarcely deign to marry the greatest Spokane woman, while, on the contrary, the highest Spokane woman would be happy if she could marry the lowest of the Cœur d'Alène. There are several tribes that have never seen a priest and which are idolatrous; nor is there any one to go to them; we have as much as we can do to attend to those we have, besides seeing to the whites who flock around everywhere and whom we can not neglect, as we are the only priests here. I wish some few Woodstockians would come here and display their English eloquence; they would be sure to have a large audience, even of Protestants. They came even to hear me who have so little eloquence, simply because there is no one else to speak to them. Archbishop Seghers, with whom I spent two days, said that when he should arrive in Rome, he would not fail to urge Father General to send more of his subjects to the Rocky Mountains; he is able to plead his cause well, and I hope he will succeed, and then, at least those who have asked to come will be sent. We need some who know English well.

When you write do not forget to give me a goodly stock of news, as I know absolutely nothing about the events in the States. The only letter I have received is from Father

Filippi. I wish I had time to write a more interesting one; matter is plentiful, but time is scarce, as I am always so busy.

On my last journey to Sprague, Fr. Grassi told me that, next time, I was to start on horseback and go to Medical Lake, Fairview, Carrys, Spokane and Sprague, visiting all the country for about two hundred miles around. I had no idea of all these places, as I have never been in that direction. Once, it is true, I started on horseback for Medical Lake, but when I reached a certain place, I could not persuade the Indian pony to go further; he turned round and round, and as I had never ridden him before, Fr. Joset tried to urge him on, but he failed worse than I, and he told me it was better to go home, and not to risk my life on such a horse. Remember me to all the professors and my old friends.

Yours in Christ,

A. Robaut, S. J.

CALIFORNIA MISSION OF THE SOC. OF JESUS.

FOUNDED BY THE PROVINCE OF TURIN, ITALY.

The foundation of the Mission of California was one of those seeming accidents, which afterwards prove to be integral parts of God's design for the salvation of men. Prior to the year 1850, Fr. Accolti, who was then Superior General of the Missions of Oregon, had twice received letters from the few European settlers of California, asking for teachers and schools. Not seeing his way to fulfilling their request, Fr. Accolti quickly forgot the poor Californians. In the course of the above year, however, Fr. Nobili returned from an unsuccessful mision to the Okanagans, and reported himself to Fr. Accolti at the headquarters of the Mission, near Oregon City. The question then arose: "What shall be done with Fr. Nobili?" While thinking over the matter, the forgotten letters from California return-

ed to Fr. Accolti's mind; and addressing Fr. Nobili: "Come," he said, "let us go to California, and see what these peoplé want." On their arrival at San Francisco, they found that the cholera had broken out in the country: but this did not hinder them from placing themselves at the disposal of the Bishop, the present Archbishop, of San Francisco. The latter, hearing that the parish priest of Santa Clara had quitted his post, asked one of the Fathers to replace him. Father Nobili at once went thither, where he remained throughout the pestilence, nursing the sick, assisting the dying, and burying the dead, whom he carried to the grave upon his own shoulders.

The plague having abated, Fr. Nobili remained at Santa Clara, then the most thickly settled part of Upper California. Here it was that those dwelt, who had formerly written to Fr. Accolti; and they renewed their request for a school. Fr. Accolti, who had remained with the Bishop in San Francisco, could not refuse their urgent petition; and accordingly, in the beginning of 1851, upon the feast of St. Joseph, a small school was opened with about twenty or thirty children; and thus was established the College of Santa Clara.

Meanwhile, owing to the discovery of gold, San Francisco had sprung up into a flourishing city; and it became daily more apparent that Divine Providence had here prepared a field, where evangelical laborers, driven by revolutionists from the Master's vineyard in Europe, might work profitably and in peace. The Bishop, who had but few priests, urged our Fathers to remain; but Fr. Accolti, as Superior of the Oregon Mission, felt that, under existing circumstances, this was impossible. He, therefore, resolved to go to Rome, in order to see if some one of the dispersed Provinces could not undertake the care of the promising Mission. He succeeded in this; and the Mission of California was assigned to the Province of Turin. Several Fathers and Brothers started at once for the new field of labor; amongst whom we find Father Maraschi, assigned for San Francisco, and Frs. Congiato, Messea, Careda and Mas-

nata for Santa Clara. On their arrival in California in 1854, Fr. Congiato, at the present moment again Superior of the Mission, was appointed Superior General of the united Missions of California and Oregon; and so the Mission of California began its regularly organized existence.

The College of Santa Clara, founded by Fr. Nobili, was at once taken charge of by the newly-arrived Fathers. It must not, however, be supposed that they had an elegantly appointed institution from the very first. The college buildings, when they took possession of the place, were no other than the old Mission premises of the Franciscans. The boys brought their own blankets, and slept wrapped up in them, upon the floor of a common room; while the Fathers laid themselves down to rest wherever they could find a convenient place. Several years afterwards, when things had become more settled, desks were an unknown luxury in the College of Santa Clara; and in default of a better writing-table the Fathers used their little cot-bedsteads, which they folded up every morning and covered with a counterpane, when they were fortunate enough to possess one. Fr. Messea began to lecture on Natural Sciences, and had to construct his instruments as he went along. The college however, prospered, and on its registers are found the names of many of the foremost men of the state. From time to time new buildings have been erected according as necessity required; a cabinet, laboratory, and library have been gathered together, worthy of a far older institution; and a degree of efficiency has been reached, which makes Santa Clara College famous from the burning Isthmus of Panama to the frozen regions of Alaska.

When Father Maraschi reached San Francisco, he was, in the first place, installed as assistant pastor of St. Francis' Church, Vallejo Street. Fr. Congiato, perceiving that the place was destined to become a city of importance, ordered him to procure a piece of land, which might, at some future day, serve as a site for a church and college. This he did by buying one third of a block in what was then known as St. Anne's Valley, where he erected a small chapel and

school, in the year 1855. On this same site, Fr. Villiger, in the year 1863, built the college which we occupied until the year 1880. In the year 1879, the present college, which has been our home for the past four years, was erected, Fr. Varsi being Superior of the Mission.

The college and church of St. Ignatius are acknowledged to constitute one of the principal ornaments of San Francisco. Standing upon a block bounded by four main streets, they form, including play grounds, etc., a rectangle of about 400 feet by 275. The Church measures 200 feet in length, 100 in breath, 75 feet from the floor to the roof, and has an exterior elevation of about 90 feet. The two towers rise to the neighborhood of 200 feet. The college building is in round figures 140 by 80 feet, and is in four storeys. The lowest is given up to the preparatory department, the classes of the upper division occupy the next; the third contains the scientific cabinets; and the fourth is taken up by a fine hall, 100 feet by 80. The total cost of construction was about $1,000,000. The church contains six altars, of which some are very costly. These, together with the greater part of their ornaments, are the gifts of generous benefactors, who have also provided us with some extremely rich vestments and other church furniture. Thus we have lace frontals for the altars worth $400 or $500, and the rest in proportion. Such a church could not fail to attract the faithful, and do honor to religion; and so the mission, given shortly after its opening by Frs. Maguire and O'Connor, had unprecedented success, the Holy Communion being distributed in its course to no less than 20,000 persons.

Thus far I have sketched briefly the history of our Mission and its material state at the present time. Let me now go on to indicate the work we are doing, and to forecast what is to be done by Ours for the glory of God and the good of souls. The educational establishments directed by Ours are, at present, three in number; a day college of about 700 students, in San Francisco; a boarding college of about 160 students, at Santa Clara; and a day school at San Jose attended by 60 children. In San Francisco we

have no parish: but our church is not on that account the less frequented. About 8000 persons hear Mass there every Sunday; and the Communions are from 500 to 600, while the confessions average 1200 a week. Attached to the church are, 1st, The Sodality of the Blessed Virgin in three branches, for men, women and boys; 2nd, The Sodality of the Holy Angels for children who as yet have not made their first Communion; 3rd, the Confraternity of the Sacred Heart; 4th, that of Bona Mors; 5th, the Altar Society, for defraying the expenses of Divine Worship, and for the care of the Sanctuary; 6th, that of Blessed John Berchmans, for the service of the Altar, the members of which are chosen from amongst the best boys in the college; 7th, the St. Aloysius Circle of young ladies, which, besides procuring the good of the members, has also as its object the instruction of little girls in religion. Lastly, we have two Sunday-schools attended by about 1500 children. Novenas are preached in the church before every great feast; and no evening passes without, at least, a short instruction followed by the Rosary. In visiting the public institutions we are always kindly received by the officials. The Industrial School is, as far as the Catholic boys are concerned, under our care; and the State Penitentiary is attended by Ours, jointly with the secular clergy. We are also engaged in evangelizing the Public Hospital; but being subordinated here to the parish priests, we cannot extend our labors as much as we would like. In this last good work the Scholastics participate. The Society also serves four parishes; and in the course of the year, and especially during vacation, gives missions and retreats throughout the country. In Santa Clara we have the care of souls, but as the population is not considerable, our work there is principally that of an ordinary college. The residence of San Jose is, on the contrary, chiefly engaged in parochial duties.

It is difficult to say what could be done here if everything was favorable to our work. The Catholic population of San Francisco does not fall far short of 100,000. More-

over, the people in general are well disposed towards us; so that it is not difficult to enter into relations even with Protestants. Conversions amongst these are not unfrequent; and some of our converts occupy a prominent place in society. The population of the State, too, is constantly increasing, and, as a consequence, the field of operations is ever widening. But here, as elsewhere, is realized the complaint of the Master: "The laborers are few." Our greatest obstacle is want of subjects: so much so, that at the end of the year it is not always an easy task to arrange the status of the two colleges for the coming term. Hence we have been unable to close with two or three opportunities of extending our houses into surrounding states. Death, too, has been busy amongst us, and our Lord has seen fit to call many of our young men to himself, and to nail others to the cross with maladies that limit very materially their capacity of engaging in the active duties of the Society. On the other hand, we receive few novices, for vocations are rare in this part of the world: "Pray therefore, the Lord of the harvest, that he would send forth laborers into his harvest."

Another obstacle to our success is that we are in competition with State educational institutions. I believe I am right in saying that a completely endowed Catholic college is unknown in America, whilst those with any endowment whatever are extremely rare. Our colleges, therefore, like any commercial speculation, must first and foremost be made to pay expenses. For this we must charge for teaching, while the State makes no charge whatever, even in its University. Then our teaching must compare favorably with that given in State institutions; and here we meet a new difficulty. Although as regards the professors we have nothing to fear from a comparison with any institution on the coast, we do not, unfortunately, always find in the scholars the disposition to receive that education which we are ready and desirous to give. These are, generally speaking, poor; and as they seek only sufficient knowledge to give them a start in life, with few prospects of advancement, and

as their estimate of what is necessary is rather below than above the mark, it follows that they are, as a rule, too anxious to finish their college course when it ought to be only beginning. Hence follows the impossibility in which we find ourselves of following as strictly as we would wish the methods of the Society, whereby alone our colleges can be made what they ought to be. Our Superiors are, it is true, constantly trying to raise the standard of education; but in this they must proceed cautiously, otherwise there is a risk of seeing our class-rooms emptied, and our work strangled instead of being strengthened. We, however, do what we can, both by encouraging the study of the classics and the other higher branches, and by discouraging, as far as prudence permits, the commercial course.

As the American public is apt to judge the efficiency of an educational institution by its exterior, we are obliged to maintain a handsome building, with elegant class-rooms, fine chemical and physical cabinets, and everything else in proportion. The scientific department alone is worth a sum, the taxes on which the students' fees scarcely begin to meet. Yet of this fine apparatus a large portion has been out of use for the past two years, merely because there were none to follow the complete course of Natural Science. This year, however, things are better; for besides the graduating class, we have also a class of graduates going for their second degree.

It is evident that with time our difficulties will disappear, whilst the advantages which we enjoy will remain, and even increase. As the population becomes less cosmopolitan, and as our Catholics rise in the social scale, a demand for a more solid and serious education will spring up naturally. Moreover, the gradual fixing of social grades will tend also to bring about this, as a necessity. With time our resources will also increase, and with them our means of doing good; and with time our great need of laborers will, doubtless, be satisfied, so that we shall be able to extend our operations, and give to each man the time necessary to make himself a perfect master in his special branch.

With regard to the Chinese inhabiting California, many are of opinion that nothing can be done amongst them. This opinion is based upon the moral degradation of the Chinese themselves, the unchristian lives of many professing Christians, and lastly the bitter race hatred that exists between the Chinese and whites. Moreover as this hatred is strongest in the working classes, with whom the Chinese come into direct competition; and as the working classes are, to a great extent, Irish Catholics, the difficulties in the way of christianizing these unfortunate heathen are augmented. However, though I am loath to believe that there are any pagans, to whom it is practically impossible to carry the light of the Gospel, the conviction forces itself upon me, that he who would evangelize the Chinese of California must be no ordinary man. A second Claver would be required for the work; one who would identify himself with these poor wretches, and become not "the slave," indeed, "of the negroes," but the "slave of the Chinese forever!" That God may raise up such a one amongst us, for His greater glory, and the good of the perishing souls is my earnest prayer.

HENRY WOODS, S. J.

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS,

FROM JANUARY 13TH TO APRIL 6TH.

POUGHKEEPSIE.—On January 13th, Fathers Maguire and Kavanagh opened a two weeks' mission in St. Mary's Church Poughkeepsie, New York. The pastor, Rev. Edward Mc Sweeney, D. D., who is professor and Superior of the Seminary of Mount St. Mary's Emmittsburg this year, is the first pastor of St. Mary's. The church was bought from the Protestants, and is at present sufficiently large for the congregation which is set down at 1400 souls. The pastor has a very fine school under the charge of the Sisters of Charity. In St. Peter's parish the schools are under the board of education, but the teachers are Sisters of Charity. Every day from one to half-past one, the priest gives a catechetical instruction to the children who are all Catholics. There are three churches in the city; one of these is for the Germans.

The season was against us; all the time we were there it was disagreeable. Snow, rain, thaw, frost, came so quickly, that the boast of New England was left unheeded. It was a common thing to see the water running in the streets at midday and the thermometer telling you at night that the cold was intense. To make matters worse for us, the house was about an eighth of a mile from the church. As far as the people were concerned it did not seem to make any difference. The church was well filled at the five o'clock Mass and again at the nine. At the evening services, the capacity of the church was taxed to the utmost. Quite a number of Protestants attended. To give proof of the good will shown by the people in general, I will merely take the servants of Vassar College as an example. The college is situated some distance outside the city. The

horse-cars take forty minutes to reach there. These cars stop running about eight o'clock in the evening. The servants of the college chartered a car to take them home every night and to fetch them in the morning for the early Mass.—We certainly had far more than the parishioners making the mission, as there were 2900 confessions during the two weeks. Fortunately for us, a new assistant priest came at the end of the first week. He being a stranger, the people flocked to him as to one of the missioners, and kept him busy all the second week. Father Cruden who has charge during the absence of Dr. Mc Sweeny also gave us a helping hand. We had about 500 children attending their instruction. I found out after some days that they were not all from St. Mary's, but a good representation from St. Peter's also.

The last Sunday at Vespers, the crowd was so great, that hundreds had to go home for want of even standing-room. There is a Sodality for the Young Ladies already established; the intention is now to have one for the young men, as one hundred and seventy-five of them gave in their names on the last day of the exercises. They were to have their first meeting on the following Sunday, when many more candidates were hoped for. The Young Ladies' Sodality received many new members also. The results of the mission were very satisfactory in every way. The good will of the other priests was made known to us by their offers of assistance. Rev. Father Gleason, the Master of Novices at West Park spent a day with us and gave invaluable assistance in the confessional.

The children who were old enough were prepared for first Communion; they were thirty-three in number. Nine adults also made their first Communion; four were baptized and one left for further instruction. 2900 Confessions were heard and 2500 persons received Holy Communion.

St. Mary's, Boston. (Jan. 14–21.)—Fr. Scanlan, the zealous and energetic director of the Young Men's Sodality, wishing to infuse new life and vigor into his Sodality, as

well as increase the membership, invited Frs. Langcake and Macdonald to give a week's mission to the young men of the parish. The mission proved successful beyond all expectations. Notwithstanding the unusually cold weather during the week, the church was well filled at the five o'clock service, whilst, in the evening, it was packed with persons eager to hear the solid and learned sermons of Fr. Langcake. About 2000 persons approached the Sacraments during the week, and the Sodality received an addition of 350 new members. This Sodality is, perhaps, the most numerous and best organized Sodality for young men in the country. It has a membership of about 1000 young men, 800 of whom, at least, are in good standing. Much credit for the present excellent condition of the Sodality is due to the untiring zeal of its director.

St. Paul's, Cambridge. — On the 27th Jan., Frs. Langcake and Macdonald opened a mission in St. Paul's church, Cambridge, of which Father Orr is the pastor. The subjoined report sent to the "Pilot" by the pastor shows the result of the mission and the pastor's appreciation of the work done.

"*A Successful Mission.*—A Mission was recently conducted by Father Langcake and Father Mc Donald, two Jesuit missionaries, in St. Paul's Church, Cambridge. The Mission opened on Sunday, January 27th, and closed on the following Sunday. It was a grand success. There are in this parish about 1400 communicants, and of this number there were not fifty who did not attend the mission exercises and receive Holy Communion. The number who received the Holy Eucharist during the week of the mission was 1832. This includes, of course, many persons who are not residents of the parish. There were besides many persons who assisted at the Mission exercises and received Communion in the neighboring parish churches, so that the number of communicants may be counted at 2000. This is the fruit of the labor of two priests in one week. When girls working in printing offices, when living out girls, when men and boys rise at four o'clock on a cold winter morning, go to the church over snow and ice, attend Mass and instructions at five o'clock, hasten home to take their break-

fast, and go to work, then after a hard day's work again return to church to say the holy Rosary, to listen to sermons and instructions, and to be present at the Benediction of the Blessed Sacrament, who will say that the faith is dead in the American Catholics? When two priests will rise at four o'clock every morning, and not retire until eleven o'clock at night, will preach and instruct at least twice each day, and hear nearly 2000 confessions in one week, who will say that the spirit of Ignatius does not still survive in the Jesuits?" R. V. M.

This report may be supplemented by adding, that eight adults were prepared for first Communion, one Protestant was received into the church, while another, who has attended the mission, made up his mind to become a Catholic, and two weeks later was baptized in a neighboring church.

In order to make the fruits of the mission lasting, special efforts were made to increase the membership of the Sodality, and to put it in good working order. Fr. Langcake spoke on the advantages of belonging to the Sodality with such effect, that 240 new members were added to its roll. The Fathers were much pleased with the result of their mission, and were loud in their praise of the kindness and princely hospitality of the pastor.

St. Peter's, Lowell, Mass.—On Feb. 2nd, Fathers Maguire and Kavanagh started for Lowell where they were joined on the 4th by Fathers Langcake and Macdonald, who were giving a mission at East Cambridge. This mission was the first given in St. Peter's Church; it lasted two weeks, the first being for the women, and the second for the men. Lowell is situated about twenty-eight miles from Boston and is supported principally by its factories. Sixty-two years ago Catholics first came to the town of Lowell, and to day they are in the majority (population, 65,000), and more than three fourths of the city offices are in their hands. In fact, nearly all the important ones from Mayor downward are held by Catholics. A little bit of history that I got hold of may be interesting to your readers. At the Semi-Centenial Celebration of the incorporation of the

town of Lowell, March 1st 1876, a letter was read from Mr. John F. Mc Evoy which I quote as it gives an account of the Catholic progress of the city:

"I thank you for your invitation to the Semi-Centennial Celebration of the birth of our city, and regret that a business engagement will prevent my presence, but I cannot allow the occasion to pass without bearing my testimony to the enterprise and labor expended by yourself and others in our midst, to perpetuate the ancient history of our town before it is forgotten. It is always pleasant for me to recur to the more ancient days when Lowell was a series of farms; when Charles street was a cranberry-meadow, and when a farmer's little daughter, now a venerable matron, drove the cows to water at the spring where now John Street pump is located; still later, when one could go across lots from Central Street to the Town House, but cutting through a foot path in the swampy ground now occupied by Middle Street and the surrounding territory. You do a great public good, in my opinion, in keeping alive our ancient history, and if it were a possible thing I should like to aid you, although no better way occurs to me than to send a few data I have been able to gather concerning the early Irish settlers in the city.

"The pioneer among these was Mr. Hugh Cummiskey who came here with thirty men from Charlestown, all on foot, to work on the canals. Kirk Booth met them at what is now the American House, gave them money to refresh themselves, and they went to work widening the old Pawtucket Canal and building the new ones. Ground was first broken, in this kind of work, on the 6th of April, 1822. From this time forward the town became the centre of attraction for the hard working Irish laborers, many of whom settled here, became most reputable citizens, and some few left families behind them to perpetuate their name and fame. The town was then in a most primitive condition, and the laboring classes contented themselves with the rudest kind of habitation. In 1828, they had mostly concentrated them-

selves in that part of the town lying west of the Suffolk Canal and north of Broadway, still known as the "Acre." It is somewhat difficult at this time to conceive, that then with the exception of a few houses in the woods, back of the First Congregational Meeting House, it was all an open common between the American House and Pawtucket Falls, but such was the fact, and it was upon this ground that the laborers pitched their camps, their tents, or whatever was attainable to shelter their hardy natures from the wind and rain. The title to some of this land was afterwards called in question and it was eventually decided by the United States Supreme Court in Washington under the name of the 'Paddy Camp Lands,' and the case is known in the books, to this day, by that title.

"It may not be unknown to you that the history of the Irish is almost identical with that of their Church. Their efforts outside of the attainment of creature comforts, have invariably spent themselves in developing their religion and furnishing means and facilities for its enjoyment. The Bishop of the diocese came among them in person, Oct. 28th 1828, and religious services were held in a two-story school house next above Dr. Blanchard's Meeting House on Merrimack Street, which was owned by the town and loaned to the three or four hundred Catholics, then here, for the purpose of religious worship. Father John Mahoney after that used to come regularly once a month from Salem to celebrate Mass, and regularly the children were taught the catechism, and a day-school was established, in which the ordinary English branches were taught by a school-master who previously had found the same employment in Ireland. This was one of the pioneer schools of Lowell. Prominent among the Irishmen of those times were Hugh Cummiskey, Patrick Mc Manus his superintendent, Nicholas Fitzpatrick, Patrick Powers, grocer, Edward Kitts, shoemaker, and John Green, who was a gardener by trade and was Mr. Booth's steward.

"The Irish grew apace in number and the little school house grew too small for their needs. Kirk Booth, repre-

senting the Locks and Canals Corporation, gave the Bishop the land on Fenwick Street, where now St. Patrick's church stands, and a frame building seventy by forty feet was projected in the month of July 1830, and such was the harmony and united zeal developed in the enterprise that it was dedicated in twelve months from that time, much to the chagrin unfortunately of some disfavored few who were unwilling to see a Catholic church erected in the town. Bishop Fenwick and Rev. Dr. O'Flaherty came from Boston the day before in a carryall and took lodgings at the Stone House now the residence of Dr. J. C. Ayer. The church was dedicated under the auspices of St. Patrick, July 3rd, 1831, and Dr. O'Flaherty delivered the dedication sermon preaching from the text, 'This place I have as a house of sacrifice and prayer.'

"The music at the dedication of the church was furnished by the cathedral choir of Boston, assisted by Mr. Edward Kitts, Mr. Hector and Miss Catherine Hogan of Lowell.

"The old church, as I have said, was a frame building, seventy by forty feet, and was, of course, small, but sufficient to accomodate the Irish Catholics in the town. In 1832, Father Mahoney built the priest's house, which was located next the church, and, having within a few years been moved away, is now located on Lewis, directly opposite Fenwick Street.

"In 1835, Rev. Father Curtin came to Lowell as assistant priest to Rev. Father Mahoney, and staid here only a short time, being displaced by Rev. Father Connelly, who under Father Mahoney's direction and with his assistance, built the two wings to the church, making it cruciform in shape and exactly in the form in which it existed many years, and was afterwards dismantled and taken down.

"Many of those who will read this, cannot fail to remember Rev. Father J. T. Mc Dermot who succeeded Rev. Fr. Mahoney, in the spiritual care of the Irish Catholics of Lowell in the summer of 1837. Father Mahoney moved to New Bedford and died there, in the active ministration of the Gospel.

"In 1839, Rev. James Conway was appointed Father Mc Dermott's assistant, and was not here long before the necessity for a new church became apparent to him, which was made more necessary from the fact that the Irish were settling in around William, Greene and Gorham Streets, and were consequently too far away from the old church on Fenwick Street, to make their religious duties easy to them. He received the lot on the corner of Gorham and Appleton Streets in August 1841, upon which he built the brick church still standing, but much enlarged, which was dedicated, under the auspices of St. Peter, Oct. 16th, 1842.

"The old Fifth Grammar School, now the Manor School, was then a very important item in the social life of the Irish Catholics of the town. Mr. James Egan, afterwards a prominent lawyer in Boston, was the first Catholic principal of the school, assisted by Mr. Peter Mc Dermot and Miss Esther Howland. It was the school where most of the middle aged Irish Catholics of the town received their grammar-school education. Mr. Daniel Mc Elroy was also a teacher in this school, who subsequently achieved quite a reputation as a lawyer in Chicago, Ill., where he died a few years ago.

"Rev. Father Conway was removed to Salem in March, 1847, and Rev. Peter Crudden installed in his place as his successor. Rev. Father Mc Dermott purchased St. Mary's church on Suffolk Street, of the Baptists, and it was dedicated in 1847, and after the brief pastorate of Rev. Father Tucker, the Rev. Fathers Timothy and John O'Brien were appointed to the pastorate of old St. Patrick's. The magnicent new church now erected on the site of the old frame building by these zealous clergymen, was dedicated in Oct. 1864.

"The Academy of Notre Dame, on Adam's Street, in the care of the Sisters of Notre Dame, now so flourishing, which gives constant employment to nearly thirty teachers, and which maintains a free school for over six hundred and fifty pupils, with a boarding school for nearly one hundred and forty, was established in 1853.

"St. Peter's School and Orphan Asylum under the charge of the Sister's of Charity, a refuge for over seventy orphans, was established in 1866.

"St. John's Hospital, under the same charge, which can accommodate nearly twenty patients, was incorporated by special act of the Legislature, in 1867.

"All these institutions have ever since their establishment been prosecuting their useful work, quietly and in the face of many difficulties, but in such a manner as to make their final success assured.

"As if the Irish Catholics in the town and city of Lowell had not done all that was needed to secure their permanent comfort and maintain their personal needs, the magnificient stone church, now (1876) in process of erection in Belvidere, will be before another year dedicated to the services of religion. The Society of Oblates for poor missions have this in charge, as also a mission church for the French Catholics, who are already numerous enough to fill the church in Lee Street, which they purchased from the Unitarian denomination some years ago, and have increased its size to double its former capacity.

"The data I am aware are extremely meagre, but they will be sufficient to give those who live after us, some general idea of the part the Irish Catholics have taken in the early history of the town and city.

Very truly yours,
JOHN F. MC EVOY."

Since the foregoing was written there have been some changes. The parishes are now divided. The church in Belvidere has been dedicated, with seating capacity, 1950. Two new churches are being erected. There is a school for boys attached to St. Patrick's of which no mention was made; it is under the care of the Xaverian Brothers.

Rev. Peter Crudden of St. Peter's, incapacitated by old age, has been replaced by Rev. M. Ronan, for whom the mission was given. I doubt whether any of our missions were better attended than this one in St. Peter's. From the very start the numbers that came could not all find room.

The church was packed with no possibility of getting a footing anywhere; the basement was then opened and this was soon filled; so a double mission had to be conducted. By a double mission, I mean that as there were two congregations, two sermons had to be given at the same time: two missions were going on together. Were the church twice as large, I have no doubt, but it would be with the same result. Many who would have liked to attend had to give up all hope of being able to do so, unless they could get to the church before 6 o'clock. The evening services did not begin till 7.30; yet the church was full at 6, and the basement at 6.30. As soon as their work was over the hands flocked to the church and filled it at once. Many came without supper, but the greater number soon learned a lesson and brought with them when returning from dinner, something to eat; this was all the supper they had. They eat it before the end of work, so there was nothing to delay them. One evening, as I was going to supper at (6 o'clock), I met four or five girls running; one of them was left behind; so she cried out to the others, "No use of your running; you wont get a seat no how." From 6 o'clock, and then have to stand an hour and a half before the services begun and till they were finished! May I not then well say the like was seldom seen before? It was not only the women who did this: the men were at the church just as soon, and they came without supper. Church and basement were again filled during the men's week, as during that of the women. One of the Protestant ministers wanted to know from some of his young men if he would be allowed to go in. "Oh, yes," said they, "but you must get there before six, if you want to get a seat." We gave him a seat in the sacristy. One Monday morning when I went to the basement to hear confessions, I found about fifty persons waiting. It was the same to the end. We never feared that we should not be kept busy; but we were apprehensive we should never finish the work. Every time we left the boxes for meals or rest, penitents were still waiting in numbers to give us employment for hours. The cases were long and the work was

necessarily slow. Had the men not begun to come at once, we never could have finished the confessions. It was not the short cases only we had the first day but also there were long ones. My first confession of the men was a twenty-seven years' account; but this was nothing unusual; so I did not mind it. Many men of forty years of age and some even older had never been to confession. We were seven (four of the band and three of the church), hearing all the time; on occasions we were ten, with work at hand for ten more.

The priests of St. Patrick's generously came to our assistance. Fathers Scanlan, Byrne and Bric from St. Mary's, Boston, did what they could, to relieve us. I must in spite of the modesty of these Fathers call attention to the fact that after hearing for six hours, they had to return to Boston, a tedious ride of an hour and a quarter, with the knowledge that they would have three days of confessions in their own church. Therefore, their assistance deserves far more thanks from us than we can give.

I am afraid this account is becoming too long; so I will be brief. The priests of the other two churches of the city gave us help, by hearing their own people on Fridays and Saturdays, when they were kept quite busy. In one of them there were five and in the other seven priests confessing the people; this force with our own did the work, and on Saturday night we had the consolation of not sending any one home unshriven.—Sodalities were begun, or greatly increased in numbers, of married men and married women, young men and young women. The Rosary and the Sacred Heart societies were equally benefited. I can not give you the numbers of any but that the Young Ladies' Sodality; they received 500 new members and now number 600. The other Sodalities, I believe, are very good.

Confessions heard, 9800: Communions, 10,200, of these 300 (adults) received holy Communion for the first time; 633 were confirmed, all adults; 25 persons were received into the Church; four we left for instruction. Two men who had doubts about their Baptism were baptized, and

three children who had not been neglected were made Christians. The two men spoken of were born of a Catholic father and a Protestant mother. Their mother having died, the father married again a Protestant. He is now a pervert and a hater of everything Catholic; none of the children of the second marriage is baptized; these men feared they had been treated in the same way. They could not believe anything the father said; so to ease their consciences and remove all doubt, they were conditionally baptized.

St. James', Boston. — On March 2nd, Father Maguire with Frs. Kavanagh, Macdonald and Dougherty began a mission at St. James' church, Boston. It lasted two weeks, the first week being for the women, and the second, for the men. Although the church is large, still it could not accommodate all who came. The basement was, therefore, thrown open, and that too was soon filled. A double mission was carried on to the end; the men as usual were ahead of the women in attendance. Fr. Maguire was the preacher of the upper house, while Fr. Kavanagh filled that position in the lower. We could not think of hearing all who came, as the difference between the Communions and Confessions will show. The other churches around had to give a helping hand to hear them. When our penitents saw the crowd around the boxes and the slight possibility of being heard, they betook themselves to the other churches. We had a good force, but as I have said not enough to satisfy the demand. Frs. Costin and Brand did noble work; every after school, they presented themselves for work and they had plenty of it. Were it not for their assistance, we should have been sadly behind hand. Frs. Bric and Scanlan too gave us a helping hand. Moreover, we had the priests of the parish to do their share. On Wednesday of the second week, Frs. Langcake and O'Leary, who just finished a ten days' mission in Canton, came to our relief.

The Communions outnumbered the Confessions by 3600; this fact will show that many went to confession in other churches. St. James' embraces all classes from the devotee

to the hardened sinner. There was an excellent disposition shown during the whole time. Every exercise was crowded, from the 5 o'clock Mass to the night service. Many of the working girls who could not be present at the "Way of the Cross" would come in on their way home and make it privately. The little girls of the school would make it in small groups. Every day, you might see children, that did not look to be more than five or six years old, going around from station to station as seriously and piously as any old woman could. A great spirit of faith is shown by the people. A statue of our Lady with the dead Saviour in her arms, always has some one praying before it. The foot of a statue of the 'Mater Dolorosa' has almost been worn away by kisses. These and many other tokens are to be seen daily. It was, however, very trying to give a mission in this church. The weather was unfavorable all the time as we were made to feel, since we had to walk nearly a quarter of a mile from the pastor's house to the church. This journey had to be made eight times a day; it was not an easy thing to avoid a cold.

The pastor, Fr. Shahan, expressed himself as delighted with the results and gave expression to his feelings and his thanks to the Fathers, in presence of his Grace, the Archbishop, in a manner that, to say the least, was most flattering. The Archbishop expressed delight at such a consoling report. We have then every reason to be thankful, but all thanks to Him to whom thanks are due for the results of our labors. If we had to work hard, we were rewarded by grand results.

In counting the Confessions, I have to estimate for some of those hearing, but I always put the number below the mark. We keep an account ourselves; so we can rely on this; but the priests of the church who help can only approximate the number of penitents heard. As these are put at the lowest possible figure, the sum total is rather below than above the mark. We had 11,200 Confessions; 14,800 Communions, 180 first Communions of adults; 309

adults were confirmed; 24 grown persons were baptized. All of these converts were above the ordinary class, and seemed to be fairly educated.

CANTON, MASS. — On the first Sunday of Lent, Fathers O'Leary and Langcake, began a mission at Canton, Mass.— The mission lasted one week, and was followed by the "40 hours' devotion." During the mission 1600 Confessions were heard, and 800 more during the 40 hours! A few persons commenced instructions to be received into the Church, and were left under the pastor's care.

PORTLAND, MAINE.—From March 22nd to April 7th, the time was employed in Portland. There are two churches in the city, the Cathedral and St. Dominic's. A mission was given in both at the same time. Frs. Maguire, Kavanagh, Guldner and Mandalari were engaged at the Cathedral. The property of the Cathedral is large and valuable. A covered way leads from the Bishop's house to the church. About a hundred feet from the house is situated the Kavanagh School, built by the alms of Miss Kavanagh lately deceased. It is a splendid monument of her generosity; would that more people followed her example. The school, though large, is occupied by girls and very small boys. There is as yet no school for the larger boys. The entire Catholic population of the city is counted at about 9000. This must be below the mark, as we had many more than that number to make the mission. True it is, many came from all the adjacent towns, but not enough to make up the difference. The women filled the Cathedral every night; not a seat was left vacant and many had only standing-room. The men during their week outnumbered the women by from three to five hundred. The steps around the sanctuary railing were all occupied, and a number of settees placed back to back in the aisles (which being wide, gave them more room) were also filled. Many Protestants attended every night. The general verdict declared this the most successful mission ever given in the Cathedral. There are very

few persons left who did not make the mission. The Protestant spirit of divorce being accepted by some few, nothing could be done with them. Mixed marriages, and before a Protestant minister, are quite common. About twenty such cases were settled during the mission. In nearly all of them the Protestant party had never been baptized. One good pious woman whose husband was a Protestant (she had been married by the priest), had the consolation of seeing her husband baptized; and he received holy Communion with her on the last day of the mission. She had been praying for him for years, but, by advice, never spoke to him about religious matters. During the month of October last, she told her adopted daughter to ask him to go to church with her. Just then a friend came in for the daughter; so he declined. After all of them had gone he locked up the house and meeting a Catholic friend who was going to church went with him. From that time he never missed Mass on Sunday. He was present at 5 o'clock Mass every morning of the mission. On the second evening, he presented himself at the class for converts. It then came out that he had gone some twenty times to the priest to be instructed, but courage failed him at the last moment. Among those confirmed was quite a number of persons who had never been to confession, and there was no reason why it should have been so. We found drink one of the great causes why confession was neglected. The "Maine Liquor Law" is far more of an evil than a good. There is far more drinking going on in Portland than any city of its size in the Union. Many buy liquor in bottles and carry them about with them, at least till they are empty, and this is not long. On the train returning home, it seemed as though every man had his flask, and was not bashful about taking a drink in public. This seems to be the result of the law.

The Bishop was away in California when we began the mission, but returned on Wednesday of Passion Week. We had, therefore, Confirmation on the Sunday of the closing of the mission for the men: 152 adults were confirmed, 93 of whom made their first Communion: 10 Protestants were

received into the Church and 5, left for instruction: 2 children, neglected, were baptized, and 20 marriage cases before a Protestant minister reconciled.—One young fellow, who had been married by a minister, came to be reconciled. His child was not baptized. He was told, of course, that he should have it baptized at once. "I will," he said, "but I am in mortal sin, and I want to get out of that first, then I will have the baptism." The wife is now receiving instruction for her reception into the Church. — We had 6510 Confessions, 5800 Communions.

St. Dominic's, Portland.—Frs. Langcake, O'Leary, and Macdonald opened a mission on Sunday, March 23rd, in St. Dominic's church. This church is one of the oldest in the diocese, having celebrated its 50th anniversary two years ago. It was for several years the Cathedral of Bishop Bacon. At present, it is a dependency of the Cathedral parish, and though one of the two priests who reside there, bears the name of pastor, still he is merely an assistant of the Bishop, who is pastor of the whole city.

This was the first time our Fathers were invited to give a mission in Portland. The Redemptorists had given two there within five years, and it was plain at the outset to be seen that the people were much attached to them, whilst we were entire strangers to them. Before the close of the mission, however, we must have made many friends, as nothing succeeds like success. God seemed to have blessed our labors in a special manner, as we had a much larger number of confessions than the pastor had reckoned of souls all told in the parish. He told us that his congregation, including the children, would not exceed 3000 souls, and great was his amazement to find out we had 3823 Confessions, and that 3900 persons received holy Communion: 50 were prepared for first Communion and 120 for Confirmation. Among the latter was an East Indian, a native of one of the Islands in the Indian Ocean. He was a young man of 17 years of age, and came to Portland with the English consul some few months ago. He speaks French, English

and his own (the Indian) language. He was an object of great curiosity in the Confirmation class, and every one seemed to wish to have a word with him.

Fr. Kavanagh, on April 15th, began a retreat to the pupils of the Sisters of Notre Dame in Boston; some of the former pupils also attended. There were sixty-eight who made the retreat, all of them going to Confession and Communion. This retreat was thrown in as a rest from the mission work. The Father expresses himself as well satisfied with his work, as the pupils showed much fervor in making the retreat. They tried to do it as seriously as religious.

H. K.

MISSIONS BY THE FATHERS OF THE THIRD PROBATION DURING LENT.

The mission of St. Mary's, Alexandria, Fr. Denis O'Kane S. J., pastor, was given by Fathers Jerome Daugherty and Thomas Stack. It opened on the 16th and closed on the night of the 23rd of March. There were about 650 Confessions and Communions.

The same two Fathers gave a mission at old St. Joseph's, Phil., Father Ardia, pastor. There were nearly 3500 Confessions and about 3000 Communions. The mission opened on Passion Sunday and ended Palm Sunday night. Two converts were baptized: others were left under instruction: and a number of negligent Catholics got back into the middle of the road.

St. John's Church, Frederick, Md.—This mission lasted one week, and was made up of three exercises daily: at 9 o'clock in the morning there was Mass with instruction; at 3 P. M., "Way of the Cross" followed by an instruction, and at 7 P. M., Beads, sermon, and Benediction of the Blessed Sacrament.

The attendance at the various exercises was satisfactory, and the instructions and sermons were listened to with a steady and serious attention which was highly encouraging.

The immediate fruit of the week's work, was that out of

a congregation of about six hundred, over 300 approached the tribunal of Penance.

St. Gabriel's Church, New York. — A two weeks' retreat was given in this church, to prepare the people of the parish to make their Paschal Communion in large numbers and with greater fervor. The first week was for the women, the second for the men; the attendance at the evening sermon both weeks was all that could be desired, and the number of confessions heard by the two Fathers sent to conduct the exercises was, women's week 2053, men's week 1461. Tho pastor of the church, Rev. W. Clowry, and his three assistant priests, besides being in attendance for the confessional, kindly took upon themselves all the secondary work of the retreat, such as preparing children and grown persons for first Communion, saying the Rosary, giving the Benediction of the Blessed Sacrament. The retreat began on the fourth Sunday of Lent and ended on Palm Sunday.

Fordham, New York.—On the first Sunday of Lent, Fr. Mc Erlane and myself opened a mission of two weeks in the church of our Lady of Mercy at Fordham, New York. It is computed that the number of parishioners amounts to about 700. Although the weather was unusually inclement there was a very large attendance at all the exercises. Many came from the neighboring parishes. There were about 1700 Confessions heard and as many Communions given.

St. Mary's, N. Y.—On the fourth Sunday of Lent, Fr. P. Murphy and myself began a retreat of two weeks in St. Mary's church, Grand Street, N. Y. The parish numbers I believe, about 9000 souls. We were very much consoled by the attendance and fervor of the people, who during the men's week, as well as the women's, filled the church every evening. We estimated that there were about 8000 Confessions heard. I think the Communions exceeded this number, as many of the people were obliged on account of the rush to go elsewhere for confession.

F. A. Smith, S. J.

ONEIDA, NEW YORK.—Two of the Tertians, Fathers Guldner and Mandalari, were sent to Oneida Co., N. Y. They worked there for three weeks, giving missions to the farmers and mill-people. They did not keep an exact record of the number of confessions heard,—it is safe to say that they heard one thousand. A few persons were baptized, and one or two reconciled to the church.

General results since January 13th: Communions, 58,518; first Communion of adults, 640; Confessions, 65,465; Confirmation of adults, 1204; Baptism of adults, 67; of children neglected, 5; persons left under instruction for Baptism, 10.

BRAZIL.

Letter of Father Galanti.

ITU, February 24th, 1884.

REV. DEAR FATHER,

P. C.

During these last three years Saint Louis' College at Itu has reached the height of its glory and prosperity. May our Lord Jesus Christ deign to continue these favors.

These years, our boarders have reached the goodly number of 420, and would have gone far beyond that figure if we had more accommodations. The name of the college is favorably spread far and wide, and even our sectarian enemies have not dared to say much against us. So much so, that last year a sectarian newspaper, telling the people of Rio Janeiro not to send their children to our college, could only support its exhortation, by saying that Itu is too far, and it added, there are to be found in Rio Janeiro teachers, who are able, not less than those of Itu, to keep up a high standard both in morals and learning. So that he gave us a high standard both in morals and learning. You

will say, perhaps, that it is not much; but we must remember that a few years ago they refused us even this, and treated us merely as if we were people come from Africa.

In these three years, we have been visited by five Bishops, and by Baron Hübner, the author of the life of Sixtus the Fifth and a member of the Upper Chamber in Austria, and in former times Austrian ambassador at Rome. As he was visiting South America, at Rio Janeiro he was directed to visit us by the Viscount of Paranagui, our friend, who was then the Prime Minister. The Baron is a perfect gentleman and a good Catholic. He said he recognized this college as one of the Society of Jesus, from the easy and respectful familiarity of the boys towards their professors, and added that he had observed the very same thing in all our colleges, which he had visited in his numerous journeys throughout the world. He did not fail to talk about the United States of America, and praised a great deal our colleges that he had seen there.

The Bishops who visited us were: Monseigneur Goyas, a Lazarist, a great friend of Ours; the Bishop of Marianna in Minas, who remained here for three days; the Bishop of Pernambuco, who, the year before last, came to assist at the distribution of prizes; the Bishop of Ceará, who did the same last year; and the Bishop of Rio, who came up twice. The first time, he came merely to take a walk, and remained here for fifty days, living in a great familiarity with us: the the second time, he came to honor the feast of St. Aloysius, and stopped only for a fortnight. As he is the Bishop of the capital, we gave him a nice reception, consisting of poems, songs, music, articuli ad modum S. Thomæ Aquinatis, and so on. He relished every thing and became quite enthusiastic.

Besides these prelates, our Bishop of St. Paul came last year for the feast of St. Aloysius, on which he preached, sang the high Mass, and carried the Blessed Sacrament in the procession. He is very kind towards us and a great friend to our Society. By the by, at present all the episcopal sees in Brazil are held by such Bishops as the Holy See

wished: all of them are friendly to our Society and nearly all ask for some of Ours; but we are few and cannot do more than we do.

I cannot now avoid saying something of our feasts, which in these last three years took large proportions. They are three; the first is that of Saint Aloysius, the second is for the end of the year, and the third for the Rev. Father Rector. This last one is a feast of the family, and, as a rule, only a few friends assist at it. But the two others are noisy, and generally we have then with us from twenty to thirty gentlemen, of the first rank, and nearly all of them come from Rio Janeiro. To appreciate better the meaning of such a concourse, you have to know that Rio Janeiro is from here a distance of two days by rail-road, and that these gentlemen come up merely for the college, for Itu otherwise has nothing to attract the attention of a gentleman. Upon such occasions the sectarian newspapers give vent to all their indignation with the professed purpose of lessening the moral force we may receive from such visits; but heretofore they have obtained nothing at all; on the contrary, they have done us some good.

The feast of St. Aloysius, first of all, consists of a triduum, made both by the boys and by the people, but separately. The boys receive holy Communion on the twenty-first, but the solemn feast and the general Communion of the people are on the Sunday *infra octavam*. On Saturday evening, our boys in military uniform with their band going ahead, and attended by their prefects and professors, take the statue of St. Aloysius from the church of the college to that of a little residence, which we have at the other end of the town, where the feast is celebrated for the reason that the church is large. There is then a sermon, followed by Benediction of the Blessed Sacrament. Upon returning home, we are obliged to illuminate by means of Bengal lights the whole street from the church to the college. For in this town, which seems not foremost in civilization, there is not as yet any gas-light.

On the morning of the feast, we are awakened at four o'clock by fireworks and music. It is the common custom of the country. At six o'clock there is the Mass of the general Communion. At ten, there is a solemn high Mass with a sermon *inter missarum solemnia:* there is of course, both vocal and instrumental music by the college boys. Our maestro, a young Roman, on that day is in rapture. The celebration never takes less than three hours. When everything is over, the boys return home, formed in a large battalion; the band of the college goes ahead, and the musicians show they are not yet tired, and the people that they are still willing to hear.

In the evening, there is a solemn procession, that goes through two streets of the town. Some of the boys carry the statues of St. Aloysius, and St. Stanislaus; others carry banners, oriflammes, and the like. All, or nearly all the schools of the town, several confraternities, three bands, and many people attend the procession. The guests of high rank, as a rule, follow the clergy taking their place behind the baldachin. The year before last, besides the governor of the province, there were two senators, who at the same time were state counsellors. In Brazil they hold the first rank after the emperor. This little town had never seen, and without our college, was never to see such a spectacle. The church is always beautifully decorated by one of our lay-brothers. At the end of the procession there is a sermon, and Benediction. We then come back to the college as the day before.

Do you think that now every thing is finished? No, we have yet a full day of hurly-burly; for next day, we have the college feast, and it is great sport for the boys. Early in the morning, the boys begin their preparation for the great illumination of the night in the play-ground. Every body contributes as well as he can, and prepares himself for the amusement. The three divisions rival each other. They are at work during a whole month, but, on this last day, the immediate preparation calls for redoubled activity.

At two o'clock, there is a solemn dinner, in which with all the boys and the Fathers there are generally forty or fifty guests. Then there are several toasts, speeches, songs, music. After dinner the boys display in their preparation for the illumination as much activity as possible. The great hurly-burly begins as evening comes on and —— "twilight gray has in her sober livery all things clad". There are generally three thousand lights disposed in the most whimsical way; there are bowers, arches, gardens, squares and the like, all glowing with lights: there are also several bonfires to augment the light, in order to have the whole playground *illuminato a giorno.* At the same time some balloons are sent through the air, and fireworks of several kinds, of which the Brazilians are very fond, make such a noise that one would think himself in the middle of a battle. Every boy has a store of these fireworks, and every one amuses himself as well as he conveniently can. The order, however, is not disturbed; on the contrary, nearly every thing is done in concert at a signal given by a whistle. The whole affair lasts about three hours; then at a signal given every thing is over in a moment; silence reigns; there are then night prayers, tea, and rest.

You wonder, perhaps, that in the middle of the winter, as June is in this country, we may keep our boys at the playground up to ten o'clock. But you must remember that winter in this country is very mild, and dry too. A danger far greater comes from fire-works, and I own I am always frightened on that day; but owing, I believe, to a singular protection from above, we never had to deplore any disaster on the occasion of this feast.

Next morning our friends mindful that fish and guests smell when they are three days old, go away after taking a good breakfast. At the same time the boys take again to their books and the professors already weary of the feast, begin again their work.

At the end of July there are three days of retreat for the boys, and, on the day of our blessed Father Saint Ignatius, there is the first Communion for a good many of them.

The feast of the end of the year lasts for two days, but it is only at night, and only in *Aula majori collegii.* It consists of literary and musical productions, in the representation of some drama, or farce, and is concluded by the solemn distribution of prizes.

This is what is going on, but we have still to struggle with many difficulties. A principal one is that of the examinations. In this country what every one looks after is to get free of his examinations, in order to go to the university as soon as possible. It is incredible how much the Brazilians are driven by this mania. It is not a question of learning, but of examinations, and the sooner they get through it the better, no matter what they know. We are, like the thermometer; and any college, from one year to another might see its boys reduced by a half or even more, if at the end of the year the examinations be not successful. Now, as the college is far from the capital, our students are obliged to go and stay there one or two months. But the moral atmosphere is so corrupt there that, as we have learned by sad experience, when a boy has been for some time alone at Saint Paul, he cannot remain any longer in our college. Therefore, the Rev. Fr. Rector, two years ago, attempted to obtain from the government a permission for our boys to stand their examinations in the college itself, as it is done, for instance, at Stonyhurst in England. Fr. Rector was comforted in the business and supported by several friends; every thing seemed to go on very well, but at the last moment he received a formal refusal. Then Fr. Rector took another resolution, but full of difficulties; it was to hire a part of a large hotel at St. Paul, and to go there with the boys, who had to stand their examinations. He subjected them to discipline as well as he could. We have withal many other difficulties, and some of us feel forebodings that the time of some great trial is at hand. Some signs are warning us of it. For hitherto we had never in this college any serious diseases, but last year we had several, and chiefly a contagious one. Here it is called *Sarampo,* and it is, I think, what you call *measles:* it is a

disease akin to small pox, and as dangerous. It commences with catarrhal symptoms; and is marked by an eruption of distinct red circular spots. In spite of the greatest precaution to prevent its spreading, we had fifty odd boys sick at a time. The sectarian newspapers, of course, exulted heartily at our difficulties, and strove to strike terror into the parents; but, thanks to God, nobody died, and in a few weeks every one got well.

Another sign of our approaching trial is a new religious question raised in Brazil. The present cabinet has declared that it is going to get hold of all the goods of the religious orders, except for the moment those houses, in which teaching is imparted. Some Bishops have energetically protested, but meanwhile the minister goes on, and even has refused to receive the protestation of the Nuncio.

At the same time some people in Pernambuco are beginning to make again some noise against the Bishop, though he is very well known for his prudence and moderation. How it shall end, God alone knows: we shall see, and shall be ever mindful that our Lord said: *in mundo pressuram habebitis; sed confidite, ego vici mundum.*

But during the last days of the past year we met with a great misfortune. I mean the sudden and melancholy death of good Fr. Speranza. The accident happened in the following way. Four Fathers of this college were on the seacoast near the town of Santos, in order to rest a little from their scholastic labors, and take some baths. We were there very well off (the writer of this letter was of the company); the spot was perfectly secluded, though near the town; we had a good house, the beach was magnificent, the sea quite still, and just in front of the house, so that we could get a bath at any time. It was just the eighth day after our arrival there, a day of extraordinary heat, when Fr. Speranza went to bathe at four o'clock in the afternoon. As it was very near, and as there was no appearance at all of any danger, he went alone. Five minutes after this, one of us, who had told the Father not to go, because the dinner was ready, feared some mishap and repairing to the

beach, saw the Father carried away by the tide. A man was immediately sent in a canoe to rescue the Father, but he was already drowned. You may fancy our sadness at that awful moment! We did our best under such circumstances, but no sign of life appeared; he was already dead! A doctor was called as soon as possible; it was too late. We then apprised the police of the fact, and took proper measures for a modest but decent burial on the next day.

On this mournful occasion, we were consoled by several friends, who showed us a good deal of sympathy, and by some of our boys, who were enjoying their vacations at Santos. All of them assisted at the burial in spite of a heavy rain. It was the thirtieth of December of 1883. The Rev. Fr. Rector, who at this time was on business at Rio Janeiro, being apprised of this accident sent to Rome a telegraphic communication, in order to have the suffrages of the Society offered up as soon as possible. It was a great act of charity, and probably this was the first time that a telegram was ever sent from Brazil to Rome for such a purpose.

Father Vincentius Speranza was born at Spoleto, Umbria, April 15th, 1833: he was received into our Society at Rome, October 22nd, 1868, and made his solemn profession in this college, February 2nd, 1882. At Spoleto, he had taught rhetoric in the episcopal Seminary, and was a canon of the cathedral. He made his novtiate at Rome, repeated his philosophy, at Marialach, Germany, and his theology at Laval.

He made his tertianship at Tronchiennes, Belgium, where he asked for the Mission of Brazil. He was, however, called to Italy where he taught grammar, and the year after, at the end of 1876, he was sent to this college. Here he passed two or three years prefecting and, at the same time, teaching grammar; then he was employed teaching philosophy. As you know well the wear and tear of such a hidden and crucified life, I shall merely add that this good Father had great zeal; he worked truly A. M. D. G.; he was edifying in every thing, prudent, obedient, humble, and foremost in

every point of regular observance, chiefly in our daily spiritual duties. He was ever attentive to his class, for which he prepared daily with no common diligence.

Before closing this letter, I cannot help rejoicing heartily with you and all of Ours at the great good you are doing in your country: your fruitful missions, your colleges, your festivals and everything else cause us here great joy, and console us in the Lord. The WOODSTOCK LETTERS are found here quite interesting by the Fathers who can read them in English; those who don't know English have asked to have them read in Portuguese at dinner. May our Lord ever prosper more and more our beloved Society, especially in America that promises so great a future. *Crescite et multiplicamini et replete terram.*

Yours in Domino,
R. M. GALANTI, S. J.

CANADA.

SIX MONTHS OF A MISSIONARY.

Letter from Father Chambon to R. F. Superior.

February, 1884.

REV. AND DEAR FATHER SUPERIOR,
P. C.

I know that you are not indifferent to the labors of your children in these distant Missions where civilization is only beginning to take a firm grasp, and I am confident that a more or less detailed account of a few months of my missionary life will be interesting to your Reverence. Some little glory may be procured to God even here on the shores of Lake Superior. But that is all one may seek; for hardships and fatigues are the only earthly recompense of the Missionary in the North-West. I shall try to give in this

letter the details of my travels during the latter half of the year 1883.

You will remark that stoppages were frequent. This was unavoidable. The prospect of hearing a confession or of saying Mass and giving the Food of angels to some longing soul was a reason sufficiently strong to make me many a time turn towards the shore and moor my little boat.

On the third of July last, I left Garden River in a sail-boat, accompanied by a guide. The wind was favorable, but not strong, and we went along slowly, perhaps too slowly. The next day we tied our boat to a steamer and reached White Fish Point, a distance of forty miles from Garden River. We staid in this neighborhood for a few weeks, and it was not until the first of August that we continued our voyage to Grand Marais. Providence saved us from a severe storm which had commenced but a few hours before we reached Grand Marais. As it was, we only touched land in the middle of the night, after a wearying trip of fifty miles.

Here we pitched our tent. The stiff gale blowing off the Lake made it hard work for us to keep the tent in position. The night was dark; and neither light nor anything else that would indicate a human habitation was to be seen. I remained with the tent, and I sent my man out into the darkness to explore. The place was not unfamiliar to him, and he was the one to look for a house where we might have our victuals cooked. He found one. A bright light appeared now and then between the branches, and guided the boatman to a small house where a French Canadian woman held sway. The good lady at first objected to receive me, much less lend me her stove to cook my food. She gave me to understand that it was not her custom to harbor Protestant preachers, and only after I had convinced her that I was not one of them did she show any willingness to receive me. She offered many apologies for her mistake, and, perhaps, treated me all the better for it. Her husband was glad to see me, and did everything to make my stay happy.

On Sunday, July 5th, I said Mass in the schoolroom at

Grand Marais. The attendance was pretty large; amongst those present was a number of Protestants. The Confessions and Communions were few. I had service again in the afternoon. It is to be deplored that some of the Catholics of the place are ashamed of their religion, and do not dare practise it openly. Several of them are of mixed blood —the fruits of marriages between whites and Indians. Their conduct is far from edifying. But we may easily account for this pitiable state of things: a priest was, perhaps, never here before. Grand Marais is only in its first stages of development; it may in the future become a small town. A narrow piece of land projecting into the Lake forms a fine harbor; the government workmen are now employed in making the passage in and out more easy. Excellent timber covers the land for ten or fifteen miles around, and sawmills the nucleus of so many other towns and cities have already made their appearance. A road cut through the woods connects the settlement with the railway running between Marquette and Point St. Ignatius.

On Sunday, I and my boatman left Grand Marais. We arrived the same day at Life Saving Station, No. 12. These Life Saving Stations are placed along that part of the coast of Lake Superior, to assist vessels in distress, there being no harbor within a distance of many miles. Each station has a staff of eight men and two strong row-boats capable of holding many persons. The Captain or Keeper of No. 12 is a Protestant, but that did not prevent me from pitching my tent for the night, and saying Mass next morning. There were present at Mass three Canadians and an Irishman. We left No. 12 after breakfast; we were obliged to row all the way to No. 11. Here we found the Keeper and the greater part of his men Catholics. As on the previous day, Mass was celebrated under the tent. The attendance was large also. The narrow Two Hearts' river separates the station from a settlement of fishermen; their presence served to increase the number at the Holy Sacrifice. We started some time during the forenoon; stayed a

day at Station, No. 10. Here I had two Communions. At the next Station, No. 9, all the men with the Captain were Catholics. Some of them went to Confession and received holy Communion.

On Friday, August 10th, I reached White Fish Point, a little village made up of a light-house and a dozen other houses built around it. The Point is a rendezvous for Indian fishermen hailing from different directions. The resident Catholics are very few; those who attended Mass in the room of the village hotel were almost all strangers. There were a few Confessions and Communions.

On Monday, we left White Fish Point; a clear sun and a favorable wind gave us every reason to believe that we were in for a pleasant day's travel; we were not disappointed. The waters of Lake Superior seldom presented a more beautiful surface; for a few hours our sails carried us along the Lake like the wings of a bird. In the afternoon the sea grew rough, but only of a roughness that hardly ever leaves these great inland seas. After a pleasant day's sailing we neared at dusk a place called Mamikon. This place is a settlement of fishermen—a good-natured, whole-souled set who are always glad when the priest comes. We stayed with them for the night. The next morning we went to a place called La Point aux Pins, about six miles from our residence. My boatman was anxious to be home again, and we continued our journey immediately to the Sault. Here I met your Reverence.

I was again at Point aux Pins for the feast of the Assumption. The point is on the Canadian shore, between Waiskai Bay and the Sault. A number of Indians gather there every summer, to pick berries. I visited them during the last two berry-seasons. I said Mass in a house; a small number went to Confession and received holy Communion.

On the evening of Assumption Day, I left Point aux Pins with an Indian to go to Dollar's Settlement between White Fish Point and Waiskai Bay. I said Mass there the following morning. The settlement can only count three Catholic families in their midst. Waiskai Bay can boast of some-

thing better. Six Catholic families are occupying farms not far from the Bay; three other families are living along Whisky River, a good-sized stream flowing into Waiskai Bay. Upwards of fifteen or sixteen persons were present at Mass in the school-room.

Below the Sault on the American side, is Sugar Island. There are two small Indian villages situated upon it. The inhabitants are American citizens. They vote for the President, and exercise all their other civil rights like the proudest citizen in the land. In one of the villages called Wantnodinang, there is a school. The teacher is a Protestant; besides his ordinary duties as teacher, he tries his hand at proselytizing by a regular Sunday sermon. There are over three hundred Catholics on the Island, and I was told that the Protestant teacher has quite a number of them among his hearers every Sunday. This is a sad state of affairs; it is sad to think that we are unable to do anything, to prevent the evil results that must necessarily arise here as well as in a dozen of other places in this neighborhood where Catholic ignorance has to deal with Protestant error. During my short visit here this year, I baptized a Protestant Indian woman, the wife of a French Canadian. She had been a Baptist. Last year I baptised her mother who was supposed to be a Methodist. The Methodists, she told me, had baptized her without giving her any instruction, and besides, she never told them she wanted to be baptized.

On the 3rd of September, the Right Rev. John Vertin, Bishop of Marquette, came to Detour, whither I had come a few days previously, to prepare some children and grown up people for Confirmation. The ceremony took place in the room of Mr. Lyons, the builder of the Detour saw-mills. Fifteen or sixteen received Confirmation; his Lordship left immediately for Point St. Ignatius. His stay at Detour was of fifteen minutes' duration. I accompanied his Lordship to the Point.

On Sunday, 9th of September, I said Mass in the Sailors' Encampment; next morning I returned back to Detour. In the afternoon, I embarked in my boat with an Indian to sail

to Les Sables, a reserve on the Canadian bank about thirty-two miles from Detour. We arrived during the night. And we had some trouble in getting ashore. Neither myself nor my boatman was well acquainted with the place; the sea was heavy and rough, and had it not been for a light that we sighted while yet some distance out on the Lake, there is no telling what might have become of us. Guided by the light after I had landed, I knocked at the door of a small lonely house not far from the shore. The door opened, and on a table near the window on the opposite side of the room I saw a small coffin. A burning lamp standing on the lid furnished the bright light we saw when on the Lake. Next morning, I performed the funeral service over the body of the dead child. I then started accompanied by two young men, to see some French Canadians, living about four miles from Les Sables, and I remained there a couple of days. A few Confessions and Communions were the result of my visit.

On the 10th of September, I was at Thessalon. During my week's stay there I was employed in hearing Confessions, preparing children for first Communion, visiting Catholics who live out in the country, etc. I had also some work done in the dwelling raised for the priest a few months before. I reached Bruce Mines on the twenty-eighth of September, Hilton on the thirtieth. To the latter place I had carried the two thousand feet of lumber that lay in the church at the Mines. I prepared a number of young people, almost all past the age required for first Communion. They live in different parts of St. Joseph's Island, but fortunately not far from Hilton. On Sunday, October 7th, I said Mass in the house of a Catholic living four miles from Hilton. Here I stayed some time, preparing four children for first Communion. A part of the month of October I spent in gathering materials for the building of a small chapel, for my occasional visits. During the rest of the month my time was pretty well employed, going from one place to another, hearing Confessions, celebrating Mass and giving holy Communion. Connelly's Landing, Mac Carthy's place

and the Sailors' Encampment were among the number of my halting places. A small church graces the Encampment. It is as yet unfinished, but I expect before long to give the finishing touch to this humble house of God. The Bruce Mines' lumber that I brought to Hilton was just the kind required to finish the church, and I transported it a second time in my boat from Hilton to the Encampment.

In the beginning of November, I left Hilton in the steamer "Africa" for Thessalon. Here I took passage in a sail boat to the Indian Reserve, Les Sables. The trip was a short but a very perilous one. The boat was full of lumber and badly balanced. The bow was much too heavily laden. We had been out from shore but a short time, when a stiff breeze filled the sails. The boat began to heave and plunge in an alarming way. The waves dashed over the sides and drenched us completely. A complete drenching is at all times a most unpleasant thing, but one cannot help thinking that it is particularly unpleasant to receive a drenching in the middle of November, many miles out from shore and many miles away from a dry suit of clothes. But this is only one of the little incidents that tend to make the life of a Missionary interesting, if it is not followed by evil results. Happily in my case nothing serious resulted from the drenching.

Two weeks more were spent in going to and from the Indian Reserve, Thessalon, Hilton and Bruce Mines. On the twenty-third of November, after trying in vain to get some one to accompany me to the latter place, I set out alone in my boat. The wind was off shore, and I thought that by keeping close to land I would not encounter rough seas,—and after all, the distance was only eight or nine miles. After I had been some time out I found that the trip would be too long if I followed the shore; so I decided to keep out much farther. A stiff head wind was blowing, and I was obliged to row all the time:—the boat, in fact, was not less heavy for having a stove at the bottom. After nearly seven hours' hard rowing, I had made about six miles. I was still three miles from the Mines. I was becoming exhausted,

and I steered for the shore. But the land as I approached looked like a black wilderness. The prospect was anything but pleasant. Night had already come on. It was pitch dark, and not a light to be seen. Rather than lose myself looking for a house, I decided to remain during the night partly in the boat and partly in the woods. God favored me with a mild night. Had it been cold, mine would have been a sorry lot, and I should have suffered much more than I did. After all, the night was a dreary one and dragged slowly along. I counted the hours and the minutes,—now resting against a tree, now seeking a dry spot to lie down upon, now lighting a match only to see the second-hand of my watch turning even more slowly than was its wont. At last day broke. Half dead with fatigue and want of sleep, I got into the boat and rowed in the direction of the mines. The wind had turned and was blowing hard to land. It pushed me to shore at a rapid rate. I rowed against wind and water as long as my strength allowed; when I could row no longer I dropped the oars, and found myself carried towards land in a twinkling, and thrown on a rock. Luckily the rock was a smooth one. The boat did not suffer much damage. I jumped out, took everything from the boat, and threw it into the lake. The stove had its turn, but it fell in shallow water and I marked the spot. I did not know where I was. I could see neither path nor road. All was bush, rock and marsh. A high rocky ridge ran a few hundred yards from the shore. If I could only gain the top of that, I should have a good view, perhaps, of the other side and find out whether I was on an Island or not. I bagged my provisions—one large loaf of bread—shouldered my axe, and started for the ridge. The prospect ou the other side was anything but encouraging.—Nothing but marsh and bush as far as the eye could reach. I walked along the ridge, now and then halting, to take a view of surroundings. After walking about an hour in a high state of anxiety, I caught a glimpse of a house lying in the midst of some trees on an elevated piece of land a good distance away. This cheered me, and I made great efforts to reach

it. Nearly an hour's walk brought me to the house, but I was greatly disappointed to find it abandoned. However, it was a house, and I set to making myself comfortable. A good large fire place was built in one side of the kitchen and with a few matches, and the dry wood that I gathered outside, I built a glowing fire. I piled up the fuel. The crackling of the logs was music; never was fire or heat more welcome to me than on that day. I thanked Providence for this place of refuge. My situation was looking less gloomy than it did in the morning. After submitting to a thorough warming and drying, I started out again to explore, determined, however, to return to the abandoned house if nothing better presented itself before evening. I followed a path leading through the woods, and came at last to a glade. Here just in front of me stood a little farm-house. Three persons—a man, his wife and daughter, came forward to meet me, and after they heard my story, did all they could to make me welcome. They were not Catholics, but I shall long remember their kindness. They prepared a hearty meal for me, and listened with great interest to the details of my little mishaps of the preceding twenty-four hours. After I had rested a few hours, the good farmer and his neighbors accompanied me to the place where the boat lay; we pulled it out of the water and put it in a safe place. I left the baggage with the boat, and took only what was necessary to say Mass next morning, with my Breviary and a few other articles. During the following week I paid another visit to the boat, and tried to raise the stove out of the water. It was a harder job than I expected when I threw it in. The ice was about two inches thick over the spot where it lay; it took a long time to make holes and probe it at the bottom with hooks and poles. After much patient searching, my companion's grappling-iron caught it fast, and it was soon at the surface. It is now in active service at Thessalon.

My next stoppage would be at Les Sables. After having tried in vain to get some one to row me thither, I embarked in a large sail-boat bound for Detour. This would

leave me twenty-two miles nearer my destination, and I should soon be able to get to the Canadian shore. This was on Friday, September 30th. When we started the wind was favorable; the two men who were in the boat were confident that we should reach Detour before night. Now I was safe, I began to forget the events of the last few days when I felt myself carried away from the scene. For our stout little boat ploughing the waves before a stiff breeze, left the land behind her in a way that any enthusiastic boatman would admire. I composed myself for a pleasant score of miles over the Lake and began reading my Breviary. But man only proposes. We were twelve miles from Detour, and night was approaching, when suddenly the wind veered, and carried us into the ice. We were caught fast; only after four hours hard work did we succeed in extricating ourselves. Here God's protection was evident. Had we been forced to remain in the midst of the ice during the whole of that cold November night, it is hard to say if any of us would have been left to give this narrative.

But we escaped our danger only to encounter another. The wind had again changed, and we were off under full sail in the direction of Detour. The darkness was complete; we had no means of knowing where we could land. The fates were evidently against us;—we landed on a rock! This was even a more serious encounter than that with the ice; God did not fail again to protect one of his unworthy children. The boat was sailing at a rapid rate and the shock caused by the blow on the rock almost stunned all three of us. Our first care was to look for leaks, but besides a severe strain, the boat suffered little damage. We made our way to Detour, and arrived there near the middle of the night. Detour is the most considerable of all the stations that I have to attend. The resident Catholics expect to see a church built there before next Spring. I spent the first two Sundays of December there. On week days, I went into the country, visited many families, and said Mass in different places.

During the remaining days of December, I visited the

Missions south-east of the Sault, saying Mass every day in a different place. May God in His mercy grant many blessings to those poor half-abandoned people whom He deigns to visit sacramentally.

My letter is already too long. Perhaps, I have gone too much into details, but your Reverence has read enough to form some idea of the life of a Missionary on the shores of the Great Lakes. There is still room for laborers in this region. Our present number does not suffice to meet the spiritual wants of these people. Generosity to God could not be shown better than by helping to care for flocks that are only awaiting pastors. And what a consoling Apostolate! The dew-drops that fall from heaven are not more refreshing to the flowers they moisten than the few Communions and Confessions I gather here and there are consoling to me and welcome to the Sacred Heart of our Lord Jesus Christ.

I remain, my dear Father Superior,
Yours sincerely in the Sacred Heart,
J. F. CHAMBON., S. J.

THE SOCIETY'S WORK AMONG THE INDIANS.

THE VIEWS OF A PROTESTANT SENATOR.

The Indian appropriation bill being under consideration in the Senate of the United States, Mr. Vest of Missouri said:

"Now, as to education, in all my wanderings in Montana last summer I saw but one ray of light on the subject of Indian education. I am a Protestant, born one, educated one, expect to die one, but I say now that the system adopted by the Jesuits is the only practicable system for the education of the Indians and the only one which has resulted in anything approaching success. When the Senator from Massachusetts, the chairman of the Committee on In-

dian Affairs, said the other day that the reason of the success of the Jesuits more than any other sect with the Indians was that they devoted their whole lives to the work, he struck the key-note of the entire situation. Take a Protestant clergyman and send him to the West, I do not care how active and zealous he may be, he goes there with his family ties; he goes there looking back to civilization, he goes there half devoting himself from a sense of duty to this ungenial life.

"Take a Jesuit and what does he do? He is a semi-military preacher. He belongs to the Company of Jesus. He owns nothing but the robe upon his back. If he receives an order from the commander of the Company at the dead hour of night to arise and go to Asia, he goes without a question. He is a number, he is not a man. He is segregated from the world. I talked with Father Ravalli at St. Mary's Mission, who had been forty-two years among the Indians in Montana, had devoted his whole life to them, had been sent there from Italy, an accomplished physician; and when I visited him at his little room in the Mission he was lying there, having been bed-ridden for five years and still administering medicines and performing surgical operations on each recurring day. This man's whole life was given up to the work, and what is the result? To-day the Flathead Indians are a hundred per cent. advanced over any other Indians in point of civilization, at least in Montana.

"Fifty years ago the Jesuits went among them, and to-day you see the result. Among all those tribes, commencing with the Shoshones, the Arapahoes, the Gros Ventres, the Blackfeet, the Piegans, the River Crows, the Bloods, and Assinaboines, the only ray of light I saw was on the Flathead reservation at the Jesuit Mission schools, and there were boys and girls—fifty boys and fifty girls. They raise cattle; the Indian boys herd them. They have mills; the Indian boys attend them. They have blacksmiths' shops; the Indian boys work in them. When I was there they were building two school-houses, all the work done by the scholars at the Mission. They can not raise corn to any extent in that climate, but they raise enough vegetables and enough oats to support the whole school; and I never saw in my life a finer herd of cattle or horses than they had upon that Mission. Five nuns, Sisters, and five Fathers constitute the teachers in the respective schools. We had a school examination there which lasted through two days. I undertake to say now that never in the States was there

a better examination than I heard at that Mission of children of the same ages with those that I saw there. The girls were taught needle-work; they were taught to sew and to teach; they were taught music; they were taught to keep house. The young men were taught to work upon the farm, to herd cattle, to be blacksmiths and carpenters and mill-wrights.

"Here is the whole of it in one single sentence: I asked Father Van Gorp, the Father in charge of the Mission, to give me his experience as an Indian teacher and to state what had given the school its remarkable success. He said it resulted from the fact of teaching both boys and girls. He said for twenty years the Jesuits had had only a male school. I call the attention of the Senators who are interested in this question to this single point. He said when they educated the boys and graduated them at the school they went back to the tribe; they were immediately received with jeers and reproaches, told that they had white blood in their veins, that they talked like the white people, and that they dressed like the white people, and that they were apostates to their race. The result was that the Indian, in order to maintain his position with his fellows, became a worse barbarian than he ever had been before.

"I do not want to say anything against the schools at Hampton or Carlisle. I undertook on that expedition to use one or two of those scholars as interpreters. All it seemed to me they had advanced in was to learn to deplete the plains of running horses, and General Sheridan agreed with me that they were the most expert horse-thieves on the top of the earth. They go back, and instead of teaching the other Indians, in ninety-nine cases out of a hundred they relapse into barbarism.

"I do not speak with any sort of denominational prejudice in favor of Jesuits; I was taught to abhor the whole sect; I was raised in that good old-school Presbyterian church that looked upon a Jesuit as very much akin to the devil; but I say now if the Senator from Massachusetts, the chairman of Committee on Indian Affairs, will find me any tribe of blanket Indians on the continent of North America —I do not speak of the five civilized tribes, because they got their civilization in Georgia and Alabama and by immediate contact with the whites — but if he will find me a single tribe of Indians on the plains, blanket Indians, that approximate in civilization to the Flatheads who have been under the control of the Jesuits for fifty years, I will aban-

don my entire theory on this subject. I say that out of eleven tribes that I saw—and I say this as a Protestant—where they had had Protestant missionaries they had not made a single, solitary advance towards civilization, not one; and yet among the Flatheads, where there were two Jesuit Missions you find farms, you find civilization, you find Christianity, you find the relation of husband, wife and of father and child scrupulously observed. I say that one ounce of experience is worth a ton of theory at any time and this I saw and know."

CATHOLIC BUREAU OF INDIAN MISSIONS.

The following resolutions were adopted at a meeting of the Catholic Bureau of Indian Missions held in this city, May 18th, 1884.

Resolved. That, as the representative in Washington, of Catholic Indian interests in their connection with the administration of the Government, *The Bureau of Catholic Indian Missions* tenders its sincere *thanks* to the *Hon. George G. Vest*, Senator in Congress from the State of Missouri, for the eloquent tribute paid by him, in the Senate of the United States, on Monday, May 12, 1884, to the excellence of the Catholic methods of imparting useful knowledge to the Indian races, as exemplified at the St. Ignatius Industrial Boarding Schools, in the northwestern Territory of Montana, and witnessed by him during an official visit there in the month of September, 1883. For his keen appreciation of the merits and details of the system by means of which the Reverend Fathers and Sisters in charge of that work have been enabled to accomplish such satisfactory results, as well as for the bold, impartial, and independent expression of his convictions on the subject at that time, this Bureau shall ever feel grateful, as, it is sure, will also the laborers in that distant vineyard, together with the entire body of Catholic clergy and laity throughout the land.

Resolved. That this Bureau have the remarks of Senator Vest on that occasion republished, and transmitted to every Catholic Archbishop and Bishop and Indian school throughout the United States.

Resolved. That a copy of these resolutions be transmitted by the Secretary to the Hon. George G. Vest, and also published in the "National Catholic," of Washington, the "Catholic Mirror," of Baltimore and "The Republican" and "The Democrat" of St. Louis.

THE GOLDEN JUBILEE OF FATHER BASIL PACCIARINI.

"And thou shalt sanctify the fiftieth year, . . . for it is the year of jubilee" (Levit. cxxv, v, 10).

From the beginning of the current year, we of the community of Fordham had been looking forward to April as to the month in which Fr. Pacciarini, our dear Spiritual Father, would attain his fiftieth year of religious life and so celebrate his Golden Jubilee. When, therefore, about two months ago Superiors settled upon the twenty-third of April as the day of the feast, everybody began to pleasantly forcast the event. Some hoped that the day would be propitious; others again, that a full and fitting ceremonial would be observed; while all joined in wishing Fr. Pacciarini to be in good health to receive and enjoy the congratulations due a *jubilatus*. The following account of the celebration will show in what measure each of these hopes was fulfilled.

In the afternoon of the twenty-second, Fr. Pacciarini had the happiness of welcoming his fellow-novice, Fr. Sestini, who had come from Woodstock to attend the jubilee; in the evening of the same day he was present at the entertainment given in his honor by the college boys. The next morning ushered in the feast proper. It was a clear, bright day that, were it not for a certain coldness in the air, might have passed for one of sunny Italy's own special boast.

Early in the day visitors began to appear, amongst whom were Fr. Théband, a co-novice of Pacciarini, and Fr. Toner who was to preach the sermon of the Mass of jubilee. High Mass was celebrated in the students' chapel, the boys and the members of the community being present, the latter in the sanctuary. The Mass was sung by Fr. Paccia-

rini himself, assisted by Rev. Fr. Rector as deacon, and by Fr. Sestini as subdeacon. The other and minor offices were filled by the scholastics: Messrs. Fagan and Mullan being acolytes, Mr. Welworth, thurifer, Mr. Quirk, master of ceremonies. It was an impressive sight for all to witness two such venerable men as Frs. Pacciarini and Sestini officiating side by side during the Holy Sacrifice, and the tell-tale tears gathered unconsciously to the eye of the observer. After the gospel came the sermon of Fr. P. H. Toner. It was a narrative of the life of Fr. Pacciarini, prefaced by a few remarks on the scriptural authority for the celebration, and followed by an earnest appeal to the boys in which the preacher exhorted them "to take the lesson of the Father's life home to themselves and to look to it that they stifle not God's grace working in their hearts and calling them to this or that pursuit in life." The narrative itself was simply told, but with that touching eloquence that springs from the heart of one who is all absorbed in his theme. He spoke of the fifty years so well spent in the labors of the Society, of the toilsome drudgery in the class-room in his native country, of the life of the faithful student when as an exile from Italy he was preparing himself for Holy Orders. All these edifying facts, so gracefully recalled, and many others connected with Fr. Pacciarini's missionary career were the grateful tribute of the speaker to the day's festivities. And we need not say how much we admired the picture drawn for us of the long wearisome days which zeal made days of gladness, because meritorious, when the Father was laboring for souls on the Indian Missions in Maine, or spending the best part of his life in the Maryland counties. "Well done, thou good and faithful servant," could Fr. Toner justly say, sure of a hearty response from his hearers. Need I say how grateful all felt for the allusion made to the affectionate regard the community entertains for the *jubilatus* as the Spiritual Father?

During dinner, remarks of congratulation were made by Frs. Rector and Thébaud, and a poem was read by Fr. Pye Neale. In replying to his well-wishers, Fr. Pacciarini said

that his heart was full of gratitude, though his lips failed to give it utterance. The day was one of unalloyed pleasure for Fr. Pacciarini, and the sight of his long, useful life crowned by the celebration of this joyful occasion reads to all the simple lesson: "O taste, and see that the Lord is sweet: blessed is the man that hopeth in Him" (Ps. xxxiii, 9).

THE GOLDEN JUBILEE OF FATHER CHARLES PICCIRILLO.

Woodstock witnessed her second celebration of a Golden Jubilee on the twenty-seventh of May, 1884. Fr. Charles Piccirillo on that day completed the Fitieth Year of his religious life, the last ten years of which have been passed at this Scholasticate. His untiring labors to forward the best interests of the place have been deeply felt by the members of the community, and the exercises with which his Jubilee was duly commemorated were hailed by them as a happy privilege.—Among the warm deep words of simple praise there was not a single note out of the register of the community's voice.—Eulogy was sincere; flattery had no place. The day was one of cool greyness well suited for a festive event. A large number of Fathers assembled, to do honor to the hero of the day.—Everything passed off with religious gayety, and all felt that a fitting tribute of affection was accorded a fitting subject. The venerable Father celebrated the community Mass, at which all received holy Communion for his intention. At the end of Mass the little chapel resounded with the hearty tones of the "Te Deum," chanted by his religious brethren.

We give the order of literary and musical exercises which were held in the large library of the college at half past three, P. M.

A. M. D. G.

"Sanctificabis quinquagesimum annum . . . . ipse enim est jubilæus"—Lev. xxv. 10.

ECCE. REX. OMNIPOTENS. CVRSVS. PVERI. VIDIT.

1834

PART FIRST

Orchestra—Midsummer night's Dream—*Mendelssohn*

Jubilato Gratulamur—Latin Address — Rev. W. Power

A Social Gathering—English Prose — Alex. J. Burrowes

Visione—Italian Sonnet — A. M. Mandalari

Solo—Saluto—REV. J. BUCKLEY—*Thomas*

Los Primeros Votos—Spanish Poem — M. Izaguirre

Une Vocation—French Address — P. Arthuis

De Senectute—English Prose — E. O'Sullivan

Chorus—"Ecce, quam bonum"—Ps. cxxxii—*Gerold*

ET. MENS. DIVINA. VT. NOBIS. LVX. ESSET. HVNC. CONSECRAVIT

1884

PART SECOND

Orchestra—On the Beautiful Rhine—*Keler Bela*

Palimpsestus Woodstockiensis—Latin Prose — J. F. X. O'Conor

Victor sine clade—Latin Alcaics — J. A. Chester

The House not made with Hands—English Ode — C. Clifford

Glee Club—Moonlight on the Lake—*White*

Ἡ ἀπὸ τῶν Ψησυλῶν Ἡξλεια—Greek Anacreontic — L. Weber

Greetings from the Sciences—English Prose — D. Doherty

Ad Multos Annos—English Prose — W. Cunningham

Orchestra—Exhibition Galop—*Javelot*

SEXTO · KAL · IVNIAS · AN · MDCCCLXXXIV

QVEM · DIEM · CONSILIO · INITO

WOODSTOCKIANI · EPHEBEI · S · I · SODALES

CELEBRANDVM · CVRARVNT

QVO · FAVSTA · FELICIAQVE · OMNIA · ADPRECARENTVR

CAROLO PICCIRILLIO

QVI · VII · KAL · MAIAS · INEVNTE · ADOLESCENTIA

ANTE · ANNOS · L · VITAM · IN · SOC · IESV · AVSPICATVS · EST

QVI · MORVM · SVAVITATE · INGENII · INTEGRITATE

A · CANDORE · ADOLESCENTIAE · NVNQVAM · ABLVSIT

DOCTRINA · ERVDITIONE · OMNIGENA · INTER · EXIMIOS

PRAECLARIS · MVNERIBVS · IN · S · I · EGREGIE · FVNCTVS

QVI · STVDIORVM · MODERATOR · IN · COMMODVM · ALVMNORVM

OMNE · STVDIVM · CVRAM · INDVSTRIAM · CONTVLIT

SPLENDOREM · EPHEBEI · WOODSTOCKIANI · ARDENTER · CVRAVIT

BIBLIOTHECA · MVSEO · SOLLERTIA · INCREDIBILI · AVCTIS · EXCVLTIS

GRATIAM · VEL · PLAVSVS · ZELO · ET · OFFICIO · POST · HABVIT

MAIORAQVE · MERITVS · QVAM · TITVLO · REFERRI · POSSINT

MODERATORES · DOCTORES · DECVRIALES

SODALES · ALVMNI · VNIVERSI · QVI · EIVS · CVRA

VIRTVTE · AC · STVDIIS · ADOLEVERVNT

PATRI · CHARISSIMO · DE · SE · MVLTIS · NOMINIBVS

OPTIME · MERITO

VOTA · OB · INCOLVMITATEM · GRATVLATIONESQVE

OFFERVNT

NOTE.—This Inscription was composed by Father Charles Cicaterri of the Gesù, Philadelphia.

During the entertainment in the library, telegrams of congratulation were received from Boston College and from St. John's College, Fordham.

At the end of the exercises, Fr. Piccirillo made a very touching address in which he thanked the community for the heartfelt interest manifested in his Golden Jubilee.

THE ACADEMIES OF WOODSTOCK.

May 27th, 1884.

Rev. Dear Father,

P. C.

I can not say your Reverence will be glad to hear how our academies are conducted and what success has attended them, for you have been present on several occasions and are fully informed. Your readers will be pleased, no doubt, to know what we have done.

We heartily availed ourselves of the privilege of having an Academy as granted by the Institute to externs attending our schools, and have endeavored to do everything in its spirit. We felt the necessity of this help for the furthering of our future work in the Society, and were more inclined to take the step, in order to improve our style by writing and speaking in the vernacular on theological subjects. Nor was the acquiring of a facility in putting these matters in an intelligible way before the people the least of the objects in view. All know how rare the accomplishment is in pulpit oratory of coming down to the level of the average hearer who is not skilled in the language of the Schools.

Our manner of conducting the Academy is quite simple. A paper, a half an hour in length, is read on some class matter, and two disputants previously selected by the presiding officer propose difficulties. After these have been solved by the reader of the essay, the discussion is general

to the end of the hour. This discussion is frequently the most interesting feature of the meeting.

In regard to the success, I can say that the larger portion of the theologians are members of the Academy and take the greatest interest in its workings. Papers have been read that would do honor to the Society. And this makes us hope for our long-desired "Review." Be this as it may, our Academy has done good work and is stronger to-day than it ever was.

I give you a list of the essays and their authors:

Aristotle on God . . . . . Rev. John Scully.
Our Natural Knowledge of God . . . . Rev. D. Giaccobbi
Necessity of a Second Revelation . . Rev. John A. Buckley
Negative side of the Question of Revelation Examined . . . . . Mr. William P. Brett
Religion, the Basis of Morality . . . Mr. Edward Gleeson
The Existence of God proved from the Consent of Nations . . . . . Mr. H. Otting
Controversial bearing of the History of the Inquisition . . . . . Rev. R. Dewey
A Proof of the Existence of God from the Fact of Prophecies . . . . . Mr. P. Quill
Scientia Media . . . . . Mr. M. I. Boarman
Peter, the Primate of the Church . . . . Mr. M. H. O'Brien
Nature and Possibility of Miracles . . . Mr. M. E. Dolan
The Schism of the West . . . . . Mr. John C. Keveny
The Fact of Christ's Resurrection is the Corner Stone of Christianity . . Rev. E. Connolly

Father Raphael Dewey is the presiding officer.

The Philosophers in the class of Ethics have also organized an Academy. They have every reason to be satisfied with their work. Through the kindness of one of the members I am able to give the following list of subjects treated:

The Moral Order . . . . . Mr. P. Roche
Duelling, its Moral Aspect . . . . . Mr. M. Eicher
The Natural Law . . . . . Mr. J. V. Kelly
Socialism and Right of Property . . . . . Mr. P. Mulry
Suicide, its Evil and Prevalence . . . . Mr. J. Hanselman
The Origin of the Right of Property . . . . Mr. T. Walsh
Money, its History and Uses. . . . . . Mr. J. T. Hedrick
The Intrinsic Malice of Lying . . . . . Mr. E. Magrath
Have brute Animals any Rights? . . . . . Mr. J. Gorman
Education of Mind and Heart . . . . . Mr. L. Weber
Necessity of External Worship . . . . . Mr. D. Doherty

The presiding officer is Mr. M. Eicher. A.

THE RESIGNATION OF VERY REV. FATHER GENERAL.

The farewell letter of one who ruled the Society so well for more than thirty years in times remarkably calamitous, cannot but touch a responsive chord in the hearts of us all. We feel that a kind father tears himself away from his beloved children whom he has cherished as the apple of his eye. May God prolong his days that, like another Moses on the mountain of prayer, he may gain strength for us in the battles against our enemies.

TO THE FATHERS AND BROTHERS OF THE SOCIETY OF JESUS.

When the late General Congregation, by God's help, was happily ended, I was graciously received by the Sovereign Pontiff whom I apprised of the fact and also of the election of Reverend Father Vicar. Availing myself of the occasion, I submitted to the Sovereign Pontiff that as a vicar had been chosen who could succeed me, I was no longer neces-

sary for the government of the Society, and thought, in view of my advanced age and the weakness of body and mind consequent thereon, that I ought humbly ask leave to retire from my post, betake myself to some house of Ours, and there await, in perfect quiet, my last day, unless His Holiness should see good to make other disposal of me. The Pontiff, while lending the most considerate attention to my request, expressed the wish that I should retain my office yet a little longer, resting on the support which the counsel and assistance of the Father Vicar would afford me.

In furtherance of which desire I transferred my authority to the said Father Vicar, with some little reservation to myself, enjoining on all that they should obey him as they would me, and that his commands should be received as if they were my own: and I took care that all, especially the Provincials, should learn this through a letter under date of January the 20th, 1884.

In the meantime my years and infirmities have become greater, and, with the conviction in my mind of what His Holiness would desire, I believe the time has come for me to withdraw and hand over the entire management of the Society to Reverend Father Antony Anderledy. I have decided that this should be put into execution on the 15th of this month of May. Then, repairing to Rome, there in our former house of probation, now the Seminary for South American students, I shall strive to prepare myself for eternal repose.

In this last letter, then, which I shall write to you as Father General, I may be allowed to lay bare, most dear Fathers and Brothers, the very inmost feelings of a parental heart which are so strong within me at this memorable moment of my life, and, like a father when forced by death to part from cherished sons, give a few last words of advice.

First, then, I must render unbounded thanks to God, the Giver of all good gifts, who, by so marked a providence, during the long course of years and through matters and times of such marked vicissitudes, has deigned to give me

the grace to care for, nay, to even advance, the Society. Join with me, most dear Fathers and Brothers, with all the praise a grateful heart can give, in extolling a hundred, ah! a thousand times, the divine goodness that, despite all the violence and wicked virulence which the powers of hell have brought to bear upon us, we have seen Our Mother the Society increase and flourish in a wondrous way, establishing new provinces and new houses, and traversing various regions of the earth with apostolic labor, and nourishing them with her very blood.

After God, my thanks are due to you, most dear Fathers and Brothers, for your kind will towards me, the proofs of which, manifold and signal, I shall lovingly cherish, written in my heart, till life shall close. To you especially am I grateful who, established in posts of authority, have, by your devoted zeal to me, lent relief and assistance in the government of the Society. May God bestow on each of you the reward worthy your deeds.

Moreover let me say God is my witness that I have ever cherished you as my sons, and therefore have ever had your good before my eyes. If strength has failed me, this steadfast wish of mine has never failed, nor will my fatherly love for you ever fail, that love with which my heart now more than ever burns. Ever will this urge me to hold you all embraced in Christ, to pour forth fervent prayers to God for you, to study your interests to the utmost of my power, to keep you always in my heart.

Nor will your good will towards me ever fail if you guard these fatherly warnings which I will set forth briefly that your mind may more easily retain them. Let your union with God be constant, in loving Him, in the earnest accomplishment of works of piety, in seeking with a single eye in all things His greater glory, in the faithful and holy observance of our rules. Be united also with Superiors, especially with the Reverend Father Vicar, whom I commend to you as I would myself, and let this be notably displayed in love and in obedience. Lastly, let there be union among yourselves through which you may be of one heart and one

soul, as we hear the members of the infant Society were, though so widely different in point of nationality, and, as is meet, stand forth sons of the self same most worthy Mother.

That you may achieve these results, most dear Fathers and Brothers, may the most signal glories and most assured protection of the Society, the adorable Heart of JESUS and the Immaculate Virgin, be present to you, to whose fostering care and goodness do I commend you, as with all the love of my heart I give to each and all a father's benediction and again and again commend myself with the whole Society to your prayers and Holy Sacrifices.

The Servant of you all in Christ,

PETER BECKX, S. J.

Fiesole, May 11th, 1884.

OBITUARY.

FATHER CHARLES BOOKER.

(*From "Morning Star," New Orleans.*)

Many of our readers will hear with sorrow the announcement of the death of Rev. Chas. Booker, S. J., at Grand Coteau, after a short illness. Fr. Booker was born in London, August 7th, 1822. His father was a well known Catholic publisher, who, in times when English Catholics were the proscribed and barely tolerated few, strove by devoted zeal to keep alive their faith and hope. At an early age Charles Booker was sent to Stonyhurst, where he followed the course of studies pursued in that famous college. At the end of his classical course he decided to ask admission into the Society of Jesus. He was accepted and sent to Hodder for his novitiate. After his two years of trial he took his first vows at Hodder, and was sent to Belgium, there to complete his philosophical studies.

Archbishop Blanc and Bishop Portier, of Mobile, desiring to establish Catholic colleges in their dioceses, applied about this time to the Very Rev. John Roothan, General of the Society of Jesus, for professors. The Province of Lyons in France was to have charge of the new Mission. Fr. Maisounabe, the saintly and learned rector of the great college of Vals, was named first Superior.

The French Province sent a band of not only earnest and zealous religious, but consented to the sacrifice of several of the most brilliant subjects. The Catholics of the South have learned to revere and recall with pride the names of Cambiaso, Gautrelet, Jourdan, Curioz and others, who, for years, toiled and suffered amongst us. Meanwhile, the Province of England had been asked to join in the new foundation and to furnish English-speaking subjects. Several young scholastics were chosen, among them Father Charles Booker. He reached New Orleans in 1848, and has been, therefore, for thirty-six years in our midst. New Orleans, Grand Coteau and Spring Hill have been the theatres of his zeal.

All who knew Father Booker loved him. Simple as a child, he had the artless power of guilelessness to multiply friends. His boys especially loved him, and in and out of class, among young and old, "*Daddy Booker*" was the fond name given him in affection by his devoted children. Simple and artless, Father Booker was true. Once his friendship gained by the most trifling act of kindness, one was sure of overflowing gratitude and of stanch and bold defense. His friends, one would think to hear him speak, had no faults. His generous fealty made him blind to their blemishes, and he saw only their good qualities. Dear Father Booker!

Father Booker was also remarkable for his-wide cosmopolitan spirit. He was an Englishman and loved his country, but nationality was not able to warp his genial, true, generous character. He was above the pettiness of sectional partiality. For him there was no distinction of Jew or Gentile.

Another bright trait was his frankness. He had to be taken as he was. He wore no mask. His straightforward language, in its quaint bluntness, had no sting. His heart was too gentle to wish to inflict pain.

The clergy of this and of the neighboring dioceses will, we are sure, not forget Charles Booker at the altar, and in their prayers will keep green and fresh his memory. His many friends, his *boys* especially, will think of him with sorrowful affection, and whilst asking God to give rest to his soul let us all beg to be like him—gentle, true, generous and faithful to God and man.

Fr. Booker died 24th January, 1884.

Mr. James McCarthy.

We who had lived with the subject of this notice for the past few years and knew the condition of his health, were not wholly unprepared for the news of his death; but his relatives and many friends at home from whom he parted so lately in good health and buoyant spirits, will receive the news with some surprise.

Gifted by nature with more than an ordinary share of sound practical judgment, he was enabled to bring this quality to a still further degree of perfection by the facilities afforded him of studying the customs and characters of the different countries in which he had lived. Few, even among our older members, have had the enviable opportunities of forming so large a circle of acquaintances among his brothers in religion as our departed friend. During the nine years that have now nearly elapsed since his entrance into the Society of Jesus, his lot was cast among five different Provinces, while in some of the houses of study in which he spent part of that time, he met a great number of the younger members from other Provinces.

After two years of novitiate at Clermont, in France, he was sent to Roehampton, England, where he studied rheto-

ric for one year, towards the end of which he received a letter from the Rev. Father Provincial of Lyons, his Superior at the time, intimating to him that a teacher of English was needed at the University of Beyroot, Syria, and that he had been appointed to this arduous Mission. Arrived at Lyons *en route* for his new destination, a slight incident often mentioned to the credit of our friend, occurred, which served to show his spirit of missionary zeal and prompt obedience. He was informed by the Superior that when he should have been provided with everything necessary for the journey and rested a few days, a French Father would be in readiness to accompany him. Mr. McCarthy replied that he would be ready to start the following morning.

We must not here imagine that our friend's determination consisted in a feverish purpose resulting from imprudent zeal or novice virtue. He had too clear a judgment, too keen a foresight not to realize the hardships that awaited him; but he had made the sacrifice of a comfortable home and loving friends in answer to the call of God, and every sacrifice that could henceforth be demanded of him seemed little in his eyes. In the meantime, however, his destination was changed to that of student of philosophy at Vals where he remained till the expulsion of the Society from France. He was then invited to the Mission of New Orleans.

They who knew Mr. McCarthy will readily admit that he would have set out for the distant and difficult Mission of Syria with as much quiet of mind as he proceeded to the Scholasticate of Vals; and we will here ask the masters of asceticism, if his fervent zeal and ready obedience, did not gain for him the merits he should have reaped from the labors attendant on the hard missionary duty he was so willing to undertake? Only a few years before, the Superior of the Seminary at Mt. Mellery, where Mr. McCarthy spent the five or six years immediately preceding his entrance into the Society, advised him, as the course of studies in the Society of Jesus was very severe, it might be well to

remain another year at the Seminary, so as to lay a more solid basis for the future work. He acknowledged the reasonableness of the advice, but answered, "Will you, Father, assure me that I shall live another year and then be received into the Society of Jesus." He felt the call of God, and severing the many ties that bound him to his native home, within the shadow of the historic Rock of Cashel, he had not hesitated to follow. It would seem as if God had rewarded him for this generous promptitude with that strength of purpose and holy cheerfulness in the face of difficulties which characterized him the rest of his life. And was there not, perhaps, in that answer some presentiment of a premature death? "Will you, Father, assure me that I shall live another year." Surely no one could have thought that he, the foremost in all the out-door games, so hale, so elastic in his movements was marked out by consumption for an early victim.

Very soon after his arrival at New Orleans in August 1880, he contracted a slight malarial fever which developed into consumption. During the whole time of his sickness, even during the six months preceding his death, when he had a daily attack of hemorrhage, his cheerfulness never abated; in fact such were his gay, buoyant spirits, that we were all, except himself, betrayed for a time into the hope that his disease would not prove serious; but in his quick forecast he himself detected the gravity of his case and plainly foretold the fatal end. For the two years that he remained in the Mission he was treated by the ablest physicians.

Last year, his Superiors, thinking he might profit by a change of air, sent him to Woodstock College, Md., where he was to finish his course of philosophy, necessarily interrupted at the time of the expulsion of the Society from France. There being no notable change in the state of his health, he was recalled at the end of the scholastic year to Springhill College where it soon became evident that our friend's earthly career was coming to a close.

During the last six months of his life, he meditated solely

and constantly on death, and when it came he met it with calm and cheerful resignation. On Saturday, the 5th of April, he made at his own request a general confession, after which he conversed freely with those who visited him. Having noticed that his finger-nails had changed color, he showed them to those present, remarking that it was a sure sign of death. At 5.45 P. M., he asked for Extreme Unction, and being seated in a chair, requested out of respect for the sacrament to be laid on his bed. He then clasped his crucifix, and in this attitude, during the administration of the last sacred rites of the Church, he quietly passed away to a better life. He was in the twenty-eighth year of his age. "O Death where is thy victory," over him who showed no fear of thee, because he so dearly loved and served his master, God?

The space here allowed us will not admit of our doing full justice to the many excellent qualities of our brother; his solid piety, his great devotion to the blessed Mother of God, his tender sympathy with others, even while in the world, would supply matter for an edifying notice. Few have ever left the Seminary at Mt. Mellery more beloved and respected both by teachers and companions; yet even then, as ever after, no one was more insensible than himself to his rare gifts, his fine intellect and many virtues.

On the day of his burial, a fitting tribute was paid to his memory by the President of Springhill College, Rev. Father McIniry, S. J., his constant friend and adviser.—R. I. P.

Father Daniel Lynch.

(*From the "Capital," Washington.*)

On Wednesday evening, April 2nd, Father Lynch passed away from life. His death was very sudden, and though he had been ailing for some few days, no serious termination of his illness was anticipated by his friends. He himself, however, seemed to have some foreboding of his approach-

ing end, and had made preparation to meet it in a manner becoming a true son of the Church. Father Lynch was born in County Meath, Ireland, March 7th, 1813. His father, Mr. Ambrose Lynch, emigrated to this country about the year 1817, and settled with his family in this city. By his natural shrewdness and untiring industry he amassed quite a fortune, and became one of the best known contractors in the District. He resided for many years in the dwelling situated on the southeast corner of Sixth and E streets, afterwards purchased by the late Mr. John Hanna. Mr. Lynch invested a considerable amount of money in the purchase of large tracts of land, bounded by North Capitol, H, First and L streets northwest. A large portion of this property he presented to Gonzaga College after his son's entrance into the Society. Not, however, as stated by a daily paper, on condition of his son's permanent retention in the District, a bargain to which his Superiors could never have been parties, but simply moved thereunto by his great zeal for religion, and his desire to make a thanks-offering for his son's vocation, a most precious thing to his Catholic heart.

Young Daniel was at the age of ten sent to the old "Washington Seminary," on F Street, where he laid the foundation of that great erudition which has won for him such a high rank among literary men. He remained there until 1829, when the Seminary was closed. He next attended school at Georgetown College where, with the exception of one year spent at home on account of sickness, he remained until 1835, when he was graduated.

In November of this year he entered the novitiate at Frederick, where he remained until 1839, when he returned to Georgetown to teach.

In July, 1845, he was ordained priest in Trinity Church by Bishop Fenwick of Boston. In the summer of 1846 he left Georgetown after having taught there for seven successive years, and proceeded to Holy Cross College, Worcester, Mass., where he remained one year. At the end of this period he returned to Georgetown College, to fill the chair

of rhetoric and history, which he occupied until August, 1848, when he went to the novitiate at Frederick to teach the junior Scholastics of the Society. In September, 1849, he returned to Georgetown College and resumed the chair of rhetoric. In July, 1850, he was placed in charge of Trinity Church, Georgetown. In the fall of 1851 he returned to the college as vice-president and prefect of schools. In this capacity he continued until 1858 when he was appointed vice-president of the newly chartered Gonzaga College, until that time known as the "Old Seminary." With the exception of one year, which he spent teaching at St. Francis Xavier's College, N. Y., all the remaining years of his life were spent at Gonzaga College. For many years he had charge of the Sunday school at St. Aloysius Church, and brought it to a high state of perfection. Though engaged busily all day in the class-room he found time to satisfy his zeal for souls. Many were the converts that he made, many the sinners that he reclaimed. Feebleness of health prevented him during the past five years from active missionary labors, but he continued to minister to many of his old penitents who found it hard to tear themselves away from so excellent a director as Father Lynch. He persevered in his favorite labor of teaching up to the very day of his death, and may thus be said to have "died in harness."

Father Lynch was a linguist. His philological researches were constant and thorough. He had mastered before his death the Latin, Greek, Hebrew, German, Spanish, Italian, French, and Irish languages. His knowledge of foreign tongues proved of the greatest utility to him in the confessional. Excellent though he was in all these his forte seems to have been the Greek. His acquaintance with this language was most thorough, as the excellence of many of his pupils in this branch of knowledge fully attests. He was a most successful teacher and was greatly loved by his scholars. He knew well how to blend strictness with kindness, and while he attached the boys to himself he caused them to be diligent in their tasks. As a result those who enjoyed the advantage of his training were ever distinguish-

ed for their scholarship. He was no less conversant with the English language than with foreign tongues. He was a great and appreciative reader, and there was hardly a book in the language of any literary excellence that he had not read. His favorite study was history. While resident at Gonzaga he delivered two courses of lectures on history, one to the students of Georgetown College and the other to the public. He was a most charming conversationalist, full of anecdote and varied information, with a dry vein of humor oftentimes enlivening his remarks.

He was a little over 69 years of age when he died; of these he had spent forty-five as a teacher and thirty-nine in the ministry. Of the forty-nine years of his religious life, he spent forty-three within the limits of the District. There was no man more beloved by those who knew him, none whose loss will be more deeply and widely felt.

The funeral took place Friday morning from St. Aloysius Church. The sacred edifice was crowded with his numerous friends, many of whom accompanied his remains to the grave. Among the clergy present we noticed Fathers Denny, Noonan, O'Connell and Boone, of St. Aloysius; Walter, of St. Patrick's; Chappelle, D. D., of St. Matthew's; O'Sullivan and Sullivan, of St. Peter's; Ryan, D. D., of the Immaculate Conception; Kenny and Dougherty, of Canada; Devitt, Poland, O'Kane, Gache, Roccofort, of Georgetown; Schleuter and Archambeau, of St. Joseph's; De Wolf, of Alexandria; Mullaly, of Woodstock College, Maryland; Carroll and Clarke, of Baltimore. The office of the dead was recited and was followed by low Mass and absolution. Father Denny officiated. The teachers of Gonzaga College, Messrs. Gillespie, Brownrigg, Mattson, Conway, Powers and Mac Avoy, acted as pall-bearers. Nearly thirty carriages followed the remains to the Georgetown College grave-yard. The vice-president of Georgetown College, in the absence of the president, read the burial service, at which all the professors and students of the college assisted.—R. I. P.

Father Robert Ignatius Pardow.

Father Robert Ignatius Pardow was born in New York, April 9th, 1839. At the age of twelve years he made his first Communion, having been prepared for this great act of his life by the Sisters of Charity who at that time had their establishment in what is now a picturesque part of Central Park.

At the end of his school-days he engaged in business on Wall Street, and became a member of the Board of Brokers. He remained thus occupied for twelve years, with the interruption, however, which happened from his connection with the army in the civil war, when he was for a time a member of the twenty-second regiment of the New York troops, stationed at Harper's Ferry. After the war he resumed the business he had broken off at the call of duty, and was married in 1865. Going to California, he resided for a few years at San Rafael. Here the sudden death of his wife in 1873 put it in his power to find himself, where he had always longed to be, in the Society.

This important step was taken in response to a call to the religious life which he had often felt in his younger days and did not follow, because advised to remain in the world. Accordingly, after having made suitable provision for his three children, he entered the Society, October 1st 1874, and here, though coming late, by his eagerness in the way of perfection, his strict observance of rule, his fervor and strong faith he tried to make up for the time he had spent in a Christian manner, doubtless, but still in the world. He made his noviceship at Sault au Recollet in Canada, and at the end of the two years he was sent to St. John's College, Fordham. Here he acted as assistant prefect for two years and was then appointed professor and sub-minister for the college in Jersey City.

In 1880, we find him at Woodstock preparing for the priesthood, to which dignity he was ordained in Easter week

of the following year. In 1882 and 1883, he had charge of the missions in and around Woodstock, and greatly endeared himself to the people by his untiring zeal in finding out and bringing to their duty the Catholics scattered throughout the wide extent of his field of labor. His great care and anxiety seemed to be for those of the faith; of course, others are to be brought in, but first feed them that are in the fold. Their salvation is demanded of us; their good lives will be the most eloquent preaching of the Gospel.

At the beginning of the present year, he was at his own request appointed as chaplain to Blackwell's Island in New York harbor, and here he labored night and day in visiting the sick and dying. Whilst performing this greatest act of charity and engaged in administering the Sacraments in the wards of the typhus patients, he caught the fever of which he died. The physician said that his was a very malignant case. As he had not slept more than from three to five hours a night for months, we are not surprised that he was unable to withstand the attack, which was first felt on the last Friday of April.

"The disease," writes his brother Fr. William Pardow of the Society, "did its work in just fourteen days. In spite of his feeling ill, he said two Masses on the Sunday following the attack and preached at each Mass. On Tuesday he succeeded in dragging himself to St. Francis Xavier's, but could scarcely get up to his room on the second floor.

"On Thursday he called me to his bedside and said: 'Give me the last Sacraments soon: don't wait till I am unconscious.' That night I gave him the last Sacraments; he was perfectly conscious and answered the prayers himself. Doctor Wood remained with him all the night, and now and then asked him if he had slept a little: 'If I am going to die,' he answered, 'I don't want to sleep.'

"He received Holy Communion again on Saturday, and on Sunday sent for Fr. Rector whom he asked to hear his confession. The delirium began soon after, and by night he had become very violent, so that it was decided to re-

move him in the ambulance to St. Vincent's Hospital. By Tuesday, the typhus had unmistakably declared itself, his whole body being covered with a fiery eruption. The air of the sick room was so dangerous that the doctor forbade the good Sisters of Charity to remain more than an hour at a time by his bedside. But those who had taught him his first lessons of Christian doctrine and prepared him for the first coming of our Lord into his heart, could not be kept away, now that he was preparing to meet the Master face to face. At least one of the Sisters was always with him, and some of them remained six or seven hours by his side, repeating short prayers and words of consolation.

"The violent convulsions ceased on Wednesday; so that he became very quiet. Our Fathers were assiduous in visiting him, Fathers Brennan, Duranquet, Daubresse, Ronayne and Mulry being frequently by his bed. Fr. Ronayne remained with him from 7 o'clock, Thursday evening, until death came a half hour after midnight.

"The body could not be seen after death nor taken to the church; but the funeral services were held as usual, his Grace the Archbishop giving the last absolution. The mortal remains repose close beside those of Fr. Michel, the preceding victim of typhus caught also on Blackwell's Island, and not far from those of Fr. Maréchal, who met death on his way to the same place, and those of Fr. Regnier who toiled on the Islands till strength forsook him, and then left his spirit and his love for the poor outcasts to his successors.

"My brother's only regret during his sickness was that he could do no more work for the salvation of souls, but he added: 'God knows best.'" Thus at the beginning of the day of May 9th, the soul of this zealous priest and fervent religious passed away. May his prayers and the sacrifice of his life for the sake of the poor, bring down a blessing on our Province and raise up new workers for the ripened harvest.—R. I. P.

Father Isidore Baudry.

(*L'Etandard, Montreal.*)

On April the 18th at half past eight in the evening, Fr. Isidore Baudry passed away from this life at the Hôtel-Dieu in this city. He was seventy-one years of age and had just completed his forty-seventh year of priesthood. He was born in the diocese of Luçon, in La Vendée, and received Holy Orders in 1837. He was employed as curate in his native diocese and later received there the charge of a parish; this honor he sacrificed in 1845, to enter the Society. At the end of his noviceship he was appointed to the arduous work of the missions, for which his natural talents, indefatigable zeal and winning grace of speech seemed to have destined him. Learning the gifts of the man, his Superiors resolved to send him to Canada, to renew the labors of Jogues, Brébeuf and Lallemant; and he was certainly well deserving of this high mission. He reached Montreal in the spring of 1849; but almost immediately was prostrated by a serious attack of typhoid fever. From this he happily recovered, and when restored to health, undertook the work of his first mission in this city. He then set out for Quebec to join Father Saché, who three months before had opened a new house of Ours in that city.

For sixteen full years Father Baudry was permitted to give free rein to the promptings of his apostolic spirit; he undertook the direction of the Sodality of the men of Quebec, gave the spiritual exercises to religious communities, preached in the churches of the city, and conducted missions not only in the city limits, but in the towns of the diocese, which then embraced in its vast extent the entire eastern part of the province. The whole diocese felt the influence of his missionary labors. He accompanied the Archbishop in three pastoral visits of the diocese, and similarly assisted the Bishop of Three Rivers on one or two occasions. Then and long afterwards were felt the good effects produced by

the holy missionary. He was transferred in 1865 to the Gesù, in this city, which was just completed, and here, as in the neighboring diocese, he renewed the apostleship to which he had so successfully devoted himself in the eastern part of the province. Here he remained connected with the Gesù for more than sixteen years; and during this period of years the province of Quebec, Ontario and some of the States even, were the theatre of the ever active missionary's labors. The clergy of the several dioceses of the province had many times the happiness of making the spiritual exercises under his guidance; and colleges, sisters' schools, religious communities of men and women shared also in this great privilege.

On the 10th of July, 1882, he was transferred to the pastorate of the Canadian church of Notre Dame at Worcester, Mass., where he remained a year. He then returned to Quebec, which had welcomed him often for short visits during his eighteen years of absence, and which still retained undimmed the memory of him; here he resumed his labors with the same zeal and success as of old.

He was called to Montreal in January, 1884, to give the spiritual exercises to the Sodality of the Blessed Virgin, which had been founded by him sixteen years before; and immediately after he was invited to give a retreat to the people of the church of the Nativity at Hochelaga. Though greatly fatigued after his labors in Montreal, he did not hesitate to open the second mission on the third Sunday of Lent. On Tuesday, he sank in a swoon in the pulpit, and was carried in a state of unconsciousness to the sacristy; he revived for a moment, but only to faint away a second time. A Father of the college was obliged to preach in his stead the evening sermon. On Wednesday morning, Fr. Baudry heeding only the promptings of his native ardor and indomitable zeal ascended the pulpit again, striving, but without avail, to hold himself in check; the fire of his soul when once kindled made him forget his body's weakness, and he gave himself without restraint to its consuming flame.

He concluded the mission, but he was so exhausted

by his labors in the pulpit and confessional, that it was impossible for him to offer the Holy Sacrifice on Sunday. The doctor who had been with him all day long judged his case critical and had him removed to the Hôtel-Dieu; here he finished the purifying of his great soul by intense suffering. We may say that our beloved Father died with his arms in his hands, and fell like a valiant warrior on the field of battle.

His soul was adorned, and that in no ordinary degree, with all the virtues and natural gifts that go to make the holy missionary. Courteous and affable in his dealings with men, full of kindness and strong manliness in his treatment of souls, a model of mortification and regularity in his community, he edified and infused his sanctity into all those that approached him. He has spread abroad the good odor of Jesus Christ, and this lasting scent of sweet incense will continue for many a year to keep alive in the hearts of all the memory of our Father's life truly apostolic, and altogether devoted to God's greater glory and the eternal welfare of men's souls.

Father William B. Cleary.

Died at St. Joseph's Residence, Providence, Rhode Island, on May 30th at 7.27 P. M., Father William B. Cleary. He had been in ill health since last autumn and had been confined to the house the greater part of the winter by a stubborn attack of aggravated rheumatism. The immediate cause of his death was peritonitis. His symptoms became very alarming during the morning of the day on which he died, and, at half past eight, the last sacraments were administered. Soon afterwards he lost consciousness and remained in a comatose condition to the last.

Seldom does the death of one of Ours give so great a shock to us as did that of the subject of this obituary. We had heard only of some ailment which was not looked upon as serious, and had cherished the hope that it was only a

passing infirmity, and that he who was so dear to us all would be long with us, to continue his career of usefulness in the works of our Society. And he was abundantly fitted for any station as a professor, as a preacher, as a Superior and as a director of souls. But God in His all wise providence has taken him from us and from our Province so much in need of such workmen. We bow humbly to the divine will, while at the same time our heart is grieved that one who was so dear a friend, so bright an ornament to the Society has been taken away by his Master.

Father Cleary was born in Alexandria, Virginia, on Aug., 11, 1837, of pious Catholic parents who were proud of their faith, which they considered the richest treasure God had bestowed on them. His grandfather had become an exile from his native land, in order to enjoy in our free country what was denied in Ireland, religious liberty, and though taking up his abode in Occoquan in Virginia, fifty miles from a Catholic church, he kept the faith and gave it as a rich legacy to this children.

When the Washington Seminary reopened in 1848, we find the names of Fr. Cleary and some of his brothers on the roll of students, and thus he continued until imitating the example of his uncle who had died in the Society, he was admitted a novice, Sept. 14, 1852. Here in his sixteenth year he gave himself heartily to all the things expected of him, and heaped up that store of virtues which were made more perfect in maturer days. Obedient, kind, light-hearted, full of humor, he made the time of his companions less irksome. And I need not speak of his modest and retiring disposition which characterized his novitiate life; indeed so much did he shun all putting of himself forward, that a certain timidity was remarked in him which manifested itself in after years on many occasions and was with difficulty overcome.

For his juniorate he had as professor Fr. George Fenwick, a rare classical scholar who acquired his exquisite taste for ancient letters at Georgetown and at the Roman College in its palmiest days. He had an apt pupil, and

often before his death expressed his satisfaction at the happy issue of his labors; for Fr. Cleary was with his other brilliant accomplishments no common classical scholar. His writings in prose and verse attest his skill in the language of Rome, and he had the enviable tact of imparting to his pupils his own enthusiasm for such studies. Many of the Juniors who in later years were taught by him know how earnest he was on this head and what flattering success attended his endeavors. He made his philosophy in Georgetown with great success.

After his teaching in Baltimore for several years and his prefect duty at Georgetown for a time, whither he was sent for the benefit of his health, impaired by his arduous duties as professor, he made his course of theology in our scholasticate which had only a short time before been transferred from Boston to Georgetown College. He was ordained in June 1866, at the Baltimore Seminary by Archbishop Spalding. When he had finished his fourth year of theology, he was appointed Minister and Vice-President of Gonzaga College, Washington. At the same time he gave help as preacher and confessor in St. Aloysius Church. I pass over the intermediate years, his third probation, his teaching of Juniors, his labors as professor of Rhetoric in Georgetown, his years as operarius in Providence, and the last year of his teaching in Boston in 1879, when he was appointed Superior to succeed Fr. Bapst in the church and residence of St Joseph's, Providence. Here for nearly five years Fr. Cleary worked earnestly and judiciously, showing great ability in dealing with the clergy and winning the affections of all, lay and cleric. The Bishop by whom he was much esteemed appointed him moderator of the clerical conferences, and during his absence last winter made him virtually a Vicar-General.

As long as health was granted, our lamented Father labored zealously for the welfare of the parish: he had missions frequently, took great care of the Sodalities himself or by his assistants, and, what is more to be praised, saw to the education of the young. He opened the school for the

girls, and was about to make arrangements for that of the boys.—He built a new residence and completed many improvements in the church and entirely restored it. The last undertaking which he had just succeeded in bringing to a happy end was the building of a large and commodious sacristy of stone. And he never wanted the means to make these improvements. The people had confidence in him and saw the fruit of their liberality. The people loved him and Ours who were with him.

The funeral services took place on Monday, June 2nd. Many a heart was weighed down with grief at the sad ceremony. The esteem in which he was universally held is evidenced from the large congregation who filled the church, the presence of the Mayor, some members of the City Council and the State Legislature, and many others, Protestants or Catholics, from various parts of Providence. The Right Rev. Thomas F. Hendricken, Bishop of the diocese, and many priests were present and took part in the services. The following extract from the *Providence Journal* shows the affection of all classes for the deceased:

"The funeral services were held at 8.30 o'clock and were attended by a very large congregation, every seat being occupied, while many of those present were forced to stand. The elegant casket enclosing the remains reposed in the same position in the middle aisle as on the previous evening, and to the left of it rested a wealth of fragrant floral offerings from the several organizations connected with the church, as well as from personal friends. These included a cross, crown and wreath, bearing the words, "Our Director," from the Young Ladies' Sodality; an elegant piece, representing the "Gates Ajar," from the children of the Sunday School; a pillow with the symbolic letters, "J. M. J.," from the choir of the Young Ladies' Sodality; a pillow from the Married Men's Sodality, with the word "Father" in purple immortelles; a combination piece, representing faith, hope and charity, consisting of a cross, anchor and harp, from St. Joseph's Conference of the Society of St. Vincent De Paul; a cross and crown, from the Young Men's Sodality; a floral star bearing in its centre a cross and crown of white and yellow flowers, from Mrs. John Mc Manus; a wreath and a cross of ivy and forget-me-nots, from Mr. Seagrave;

a magnificent piece, nearly three feet in height, representing a broken column, and composed of daisies, roses and pansies, from Mrs. Joseph Banigan; an elegant floral anchor, from Dr. William F. Kenny; a pillow with the words "Our Father," from the sanctuary boys, and several others.

"At the conclusion of the Mass, the Rev. Jeremiah O'Connor, President of Boston College, made a few remarks. He spoke of Father Cleary as having been brought up in the very lap of religion. We first see him taking the vows of poverty, chastity and obedience, and entering his faithful and honorable membership of the Society of Jesus. It was only at the request of the reverend Bishop, said the speaker, that he should have said anything to-day, for he could not trust himself to speak of his love for him whose life has just gone out. He believed he voiced the sentiment of every clergyman of the diocese, which has been spoken also by the Bishop, in saying that Father Cleary's death was one of the greatest losses the diocese had ever met. He was beloved alike by the clergy, whose presence here testified to their love and respect, and by the people, and if a monument to his memory was asked we had but to look about us and see the completion of the parochial residence, the beautifying of the church and other marked improvements, the products of his intelligent energy and zeal, while there are many sincere mourners in your homes whose hearts he has cheered with the grace of God."

He was buried in the cemetery of Holy Cross College at Worcester, Mass., forty miles from Providence, among many of his religious brethren. Fr. Cleary was professed of the four vows, August 13th, 1872, and he was in every way, in heart and intellect, deserving of this intimate union with the Society. Those who lived with him knew his accomplishments; how much he loved the Society and longed to advance her interests. He was a brilliant and witty man, rich in humor and anecdote, a good religious, As a theologian he was eminent, as a preacher he had marked ability, as a general scholar he was distinguished for his varied acquirements and fine taste. In his dealings with men he showed great judgment, was the trusted adviser of priest and people, and enjoyed the fullest confidence of his Bishop.
—R. I. P.

Father Michael Costin.

Father Michael Costin was born in Halifax, N. S., on the 24th of August, 1838. At an early age he was sent by his father to our college at Clongowes, Ireland, where he remained until he had completed his classical course. He then returned home and shortly after, on the 23rd of April, 1854, entered the Society. He made his noviceship at Sault-au-Recollect, near Montreal, Canada. At the end of the usual two years he was sent by his superiors to St. Francis Xavier's College, Sixteenth Street, New York, where he remained one year. The next two years he taught at Fordham. In 1859 he was sent back to Montreal to begin his philosophy, and the next year when the Scholasticate in Boston was opened, he went there and remained until he had completed his philosophical studies. The next seven years he spent as teacher at Fordham. When the Scholasticate was transferred to Woodstock in 1869, he was sent thither for his theology, and was there ordained on the 29th of June, 1872. During his theological studies, in company with the late Fr. Treanor and several others, he established the printing office, which has since done such good work for the Society. He, and his companions under his direction, set and distributed the type, corrected the proofs, and worked off the impressions. We do not think that we are derogating from the just claims of any one else if we style Fr. Costin the principal founder of the Woodstock College Press. At the end of a brilliant four years' course, he went to Paris, where he spent some months in the study of the natural sciences. Next came the usual third year of probation, which he passed at Tronchiennes, Belgium. During the Lent of that year he gave missions in England. His preaching there was very successful, and his abilities were duly appreciated by some of the most cultivated and distinguished of the Catholic nobility and gentry. Fr. Costin had not much poetry in his composition, but whatever his

sermons lacked in fire or imagination was fully made up for by the clearness, conciseness and logical vigor of his style, which never failed to impress deeply in the minds of his hearers those truths of the Catholic faith which he sought to impart. After his tertianship he returned again to St. John's College, Fordham, where on the 15th of Aug. 1878, he took the four vows of profession. At St. John's he held the chairs of natural sciences and mathematics until last year, when owing to failing health he was relieved from teaching and was made pastor of the church of our Lady of Mercy. During one year in addition to his other duties he was spiritual Father for the community.

Not long after his return to Fordham he undertook the care of the deaf and dumb children in the institutions at Fordham and Throgg's Neck, and soon became very proficient in their sign language. He also formed a congregation of adults among the deaf and dumb in New York City. This work was emphatically a labor of love for Fr. Costin; to it he gave himself unreservedly; and in it he displayed more energy than could have been supposed possible in one suffering so constantly.

Fr. Costin had been afflicted for many years with malarial troubles, which during the past year became so aggravated, that Superiors in spite of the great work he was doing at Fordham, ordered a change of air in order to save his life. Accordingly he was sent as professor of physics and chemistry to Boston College. Here, at first he seemed to become somewhat better, but at the beginning of June he had another malarial attack, which however did not seem to be at all serious. On Sunday evening, the 8th of June, a sudden attack of heart disease seized him, and in less than five minutes he expired. One of the Fathers had barely time to give him the last absolution. However sudden this summons was it did not find Fr. Costin unprepared; for a long time he had been in the habit of going to confession every day.

Though Father Costin was a good philosopher, theologian and mathematician, he was modest and retiring, and

never sought to display his great talents. He had to be known to be appreciated; for under a somewhat gruff exterior there lay hidden a most tender heart. His devotion to duty was such that notwithstanding his life-long illness, he never missed a class.

The funeral services, which took place in the church of the Immaculate Conception, Boston, were attended by all the students of the college and many prominent members of the congregation. Whatever was mortal of Fr. Michael Costin awaits the Last Resurrection in the little burying ground of Ours attached to Holy Cross College, Worcester, Mass.—R. I. P.

VARIA.

ADVERTISEMENT.

We are thankful to our houses in the United States and Canada for the promptness with which our bills against them were paid. We shall now be able to make some improvements. Our gratitude must be spoken for the many kind words of encouragement, accompanying the various remittances in payment of subscriptions.—As the LETTERS *are in great demand, we would be grateful for any duplicate numbers, in order to accommodate the houses that are anxious to complete their sets. The earlier numbers and the number for November,* 1883, *are needed most.*

BALTIMORE.—The services during Lent were very well attended, especially from the third to the fourth Sunday when Monsignor Capel gave a course of sermons and instructions. His controversial discourses attracted many Protestants who were most favorably impressed, and some of them have been reconciled to the Church.—The Lenten programme for the convenience of the congregation is very tastefully printed.—Fr. Conway of Woodstock gave the sermon on Holy Thursday.—Fr. McGurk, the Rector, intends to restore the interior of the church this summer.—The fair netted considerably over $7000, and lasted only ten days.

BOSTON.—Rev. Fr. Provincial gave the annual retreat to the Young Men's Association connected with the college. The exercises were exceedingly well attended throughout and did much good. On the last night 15 Fathers were engaged in the confessional. — The school-house at St. Mary's is now finished.—The services in all of our churches during Lent and the month of May were quite successful in attracting the people.—The college has over 200 hundred students.

CHAMPAGNE.—This Province, notwithstanding its dispersion, had an increase last year of 19 members.—There are 262 Fathers, 157 Scholastics, and 125 Brothers. The Novitiate, containing 37 Scholastic, and 7 coadjutor novices, is situated at Gemert in Holland. Fr. Depelchin recently paid them a visit, and in offering his thanks for the welcome given him, took occasion te say that the Zambesi Mission is the most difficult one the Society has lately undertaken.—Champagne has 31 Fathers, 11 Scholastics, and 8 Brothers on the Chinese Mission of Tche-ly.—*Catalogue*, 1884.

CHICAGO.—Fr. Damen has just finished a fine parochial school-house for the church of the Sacred Heart of which he is the pastor. He was engaged during Lent in giving missions, and was assisted by some Fathers of the third probation. The mission in the church of the Sacred Heart was very successful.

CHINA.—"The French," writes a Neapolitan Magazine, *La Scienza e La Fede*, " in their endeavors to effect the conquest of China found that other conquerors had gone before them and done the work of civilization and freedom much more successfully; we mean the Fathers of the Society of Jesus. A correspondent of the *Figaro* gives the following information: 'The Jesuits have charge of two provinces in China, Nan-King and Tche-ly (here follow some statistics given in November number of the LETTERS.) The Sisters of Bon Secour have a boarding school at Zi-Ka-wei. A convent for Carmelite nuns, nearly all natives, is being erected. The Sisters of Charity direct the general hospital of Shanghai. In this city there is a flourishing college for Europeans and the Jesuit Fathers who manage it are in high favor with all, except a few Frenchmen. These harass the Fathers not a little, and by means of a contemptible little paper strive to slander them, and even to force them out of China. What a sad spectable to behold our discords and our deadly hatreds carried even with us to foreign countries.' * * * * *

"Father Dechevrens is in charge of the meteorological observatory (of Shanghai) at Ze-ka-wei outside of the city. In the navigation of the Chinese seas the charts of this Father are found to be the most safe and useful. For this reason the Board of Trade composed of English, Americans, Chinese and Germans voted to the learned Jesuit 24,000 francs as a yearly subsidy, and in order to honor the Society to which he belongs granted to it the free use of a special wire in the submarine telegraph between China and Japan.

"Fr. Dechevrens a few years ago was a professor at Vaugirard; some months since he went back to Paris to buy instruments and apparatus with money which was, in great part, the gift of Englishmen. The work of Fr. Heude upon the *Conchology* of Nan-King and Central China is highly esteemed. 'Such men' concludes the *Figaro*, 'we have driven away from France; the English would clothe them with gold and applaud them to the skies, if they belonged to their nation.'"

Fr. Pfister's *Letters* come to us regularly from Shanghai and are very interesting. In the number for April 1st, he gives a list of the Protestant missions in China; these, as usual, are confined to the large cities on the sea coast or near it. Quoting from the *Chinese Recorder*, he gives the following statistics:—

London Mission	founded	1807	has 27	members in China
Bible Society	"	1843	" 13	"
Church Miss. Society	"	1844	" 26	"
Baptist Miss.	"	1846	" 7	"
Engl. Presb. Miss.	"	1847	" 25	"
Wesleyan Mission	"	1852	" 16	"
Method. New Connection Miss.	"	1860	" 5	"
Church of England, N. China	"	1874	" 6	"
National Bible Soc., Scotland	"	1868	" 5	"
China Inland Mission	"	1865	" 78	"
Canada Presbyt. Mission	"	1871	" 2	"
Society for the Promotion of Females	"	1864	" 2	"
UnitedPresbyt. Church of Scotland	"	1865	" 7	"
United Method. Free Church	"	1868	" 4	"
Irish Presbyt. Church	"	1869	" 2	"
Church of Scotland	"	1878	" 3	"
Unconnected			" 5	"

In all, 233 (English) of whom 31 are absent.

A. B. C. F. M. Missions

Baptist Miss. Union	founded 1834	has	16	members in China
Prot. Episcopal Mission.	" 1835	"	15	"
Presbyterian Mission.	" 1838	"	53	"
Method. Episcopal. Miss.	" 1847	"	35	"
Southern Baptist Miss.	" 1847	"	13	"
Seventh Day Bapt. Miss.	" 1847	"	2	"
Meth. Episcop. South Miss.	" 1848	"	14	"
American Reformed Miss.	" 1858	"	6	"
Woman's Union Miss.	" 1859	"	3	"
Southern Presbyt. Miss.	" 1867	"	11	"
American Bible Society	" 1876	"	7	"

In all, 213 Americans: 20 are absent

Rhenish Mission	founded 1874	has	2	members in China
Basel Mission	" 1874	"	17	"
Berlin Mission	" 1831	"	4	"
Berlin Foundling Hospital	" 1850	"	5	"

Germans 28—1 absentee. In all there are 474 Missionaries (52 absent) belonging to 33 different sects. Most of the ministers are married. The paper does not give the number of converts.

DETROIT.—The college and church are doing remarkably well.— The excellent work on "Frequent Communion," re-published at the suggestion of Father Rector of the college, was written by Father Alexander MacKensie of the old Society. He was born, 1730; entered the Society, 1749; was chaplain of Thomas Weld, 1781: died in Dublin, 1800. His assumed name was *A. C.*—Alexander Clinton.—See *De Backer's Bibliothèque des Ecrivains de la Compagnie.*

EGYPT.—One of our Fathers writes from Cairo that among the Indian troops, forming part of the British army in Egypt during the war with Arabi, were many Catholic natives of Hindostan. This is an encouraging sign of the progress made by the missionaries in India.

ENGLAND.—Father Gerard Hopkins has been elected to the Fellowship for Classics in the Royal University, Ireland. A Father writing from England says that the *Varia* prove most interesting. The editor hopes that this will be an incentive to those who have items of interest to forward them for publication in the LETTERS. The same Father goes on to say: "It has often occurred to me that the LETTERS might be made the means of communicating to Ours in general facts of value on any burning question of the day, c. g. at the time of the Luther Celebration, if any one had some precious 'find' against Luther, why not lodge it in the LETTERS.

FORDHAM.—The College has over 200 boarders. Fr. Pacciarini celebrated his Golden Jubilee on April 23rd.—The *Fordham Monthly* is a very readable paper.

FOUNDERS' DAY. — The two hundreth and fiftieth anniversary of the first Mass offered up in Maryland was celebrated in Baltimore on the 25th of March, on which occasion addresses were made by Fr. Edward A. Mc Gurk of Loyola College, General Bradley Johnson and others. On the 15th of May the cele-

bration of the founding of the colony took place on the site of the ancient city of St. Mary's. After high Mass was sung at St. Inigoes' by Fr. Mc Gurk, with Father James Pye Neale, as deacon and Mr. Francis Cummings as subdeacon, the civic portion of the programme was transferred to the site of the old City near the Seminary, from the porch of which were read to the large audience present a poem in Latin by Francis I. Coad and another in English by Charles J. Bouchet: both of these young men are students of Loyola. Fr. Mc Gurk gave an address, followed by the oration of Hon. Richard T. Merrick, the eloquent and distinguished lawyer of Washington. Both of these celebrations, the one in Baltimore and the other in St. Mary's, were under the auspices of the Pilgrims Society of Maryland.

GALICIA.—Very Rev. Fr. General has approved the publication of a new magazine in Poland. The chief editor will be Fr. Morawski.—Fr. Holubowicz edits the "Catholic Missions" in Polish. — Fr. Zaleski has published a new history of the suppression, using documents hitherto unpublished. Father Vivier is translating the work into French.—From the Catalogue of 1885 we learn that the Province has 278 members (increase, last year, 7). There are 114 Fathers, 88 Scholastics, and 76 Brothers. The novitiate is at Starawics and has 30 Scholastic, and 7 coadjutor, novices. — There are four residences and two Colleges.—The Basilian novitiate at Dobrowil is in charge of four of our Fathers. This was done at the request of the Emperor of Austria.—Fr. Ignatius Poczubut, eighty-eight years old, is put down in the Catalogue as the last survivor of the Province of White Russia.

GEORGETOWN.—The *College Journal* is always welcome.—The Third Grammas Class have published, we know not how often, an interesting little paper by hectograph. — There are 160 boarders in the college. — Fr. Devitt is making a collection of Catholic works printed in this country at the end of the last, and at the beginning of the present, century. We hope he may find Fr. Beschter's on Luther—a good work, published, perhaps, in Georgetown.—The Merrick Debate took place, May 20th, in Lincoln Hall, Washington. The debaters were Ralph S. Latshaw, Mo., Thomas S. Ransom, N. C., Augustine di Yturbide, Mexico, and Peter D. Smith, Ind.

GONZAGA COLLEGE.—The mission given by Frs. Doherty and Kenny of Canada in St. Aloysius Church drew large crowds to all the services, but especially to those held at night. The Communions were over 6000. The Good Friday sermon was preached by Fr. Conway of our house.—The college is doing very well this year.

HAVANA.— Our college of Belen is in a very prosperous condition; it has 200 boarders and 100 day-scholars. Fr. Thomas Ipiña who studied Theology at Woodstock is the Rector. Our church is much frequented by the faithful. —Fr. Benito Viñes is still in charge of the government observatory.

INDIAN AFFAIRS.—In a recent debate in the U. States Senate, Mr. Vest, one of the most distinguished members and a Protestant, said: "I see but one ray of light on the subject of Indian education. The system adopted by the Jesuits is the only practicable one, and the only one that has resulted in anything at all."—Mr. Ingalls used the same eulogistic language concerning

the Jesuit Missions and schools; this gentleman is not a Catholic. See report of Mr. Vest's speech in another part of LETTERS. We give it, in order that so flattering a tribute may be preserved in our pages for reference hereafter.

INNSPRUCK. — Fathers Wieser and Grisar of the Society are editors of a learned Review connected with the University. These Fathers are also professors of theology in the same institution.

IRELAND.—Our Fathers have bought a new house at Dromore near Belfast which is to be used as a Novitiate. Milltown Park will be taken for a house of studies.—Eleven of Ours are put down in the catalogue as being connected with the Royal University, Dublin.

JERSEY CITY. — Our church will celebrate its golden jubilee this year—good news, no doubt; but better than this, Fr. Rector most likely will pay off the debt beforehand and thus be able to have the church consecrated on its fiftieth anniversary.

MADAGASCAR.—Until the troubles began there were 48 Fathers of the Society in this country, doing much good amongst the 81,000 Catholics. — The heretics on the island number 300,000; the pagans, 3,200,000. — Fr. Cazet returned to Madagascar some time ago and was very kindly received by the Minister of foreign affairs, who immediately took some measures in favor of the Catholic missionaries.—The heretics, as said above, are set down at 300,000, but this is merely nominal, as only 60,000 are church members, and most of them are in connection with the London missionary society, and adopting congregational principles. In 1874 the church of England placed a bishop at the head of its mission there. The exalted motives of some of the Protestants may be judged from the following extract:

"The Queen Rasoherina died on the 30th day of March, 1868. Three days before her death she had been at her request baptized by the French Consul Laborde. She also left orders to entrust the education of her children to Catholic Missionaries. She was followed on the throne by her sister, Rasoherina, on April 2nd, 1868, who was baptized together with her husband by a Protestant minister. The reasons which induced her husband, who was at the same time premier, or chief minister, to become a Protestant rather than a Catholic are contained in his address to the Council of State: 'Catholicism has as foundation obedience. If we become Catholics, then we must obey the priests, who themselves obey the bishops and through them the Pope, who in his turn obeys Jesus Christ and is taught by the Holy Ghost. In the profession of that religion my lowest slave can become a Saint, whilst I am no Saint at all, and his conduct can even condemn mine. Thus my slave should make me blush, and I would most probably be the last and worst among the Catholics. But Protestantism is the very opposite of all this: this teaching does not require obedience at all. If we embrace Protestantism, then we will hold in our hands the bible and the whole doctrine it will be a help for us, to unite in us the spiritual and temporal powers. In this form of Christianity we are the maker, in the other we would be the subject.'"

British Madura.—*Trichinopoly*—Our college numbers 800 students; the success is more apparent every day. Our institution has been incorporated with the University of Madras, and it is conducted by thirty of Ours and fifteen secular teachers. Such professors as have received the government diploma are paid by the government, and such colleges as distinguish themselves are rewarded with a prize. This year we got the first prize for excellence in the primary departments, and the second, for mathematics. Fr. Rector is a member of the Board of Instruction. Fr. Barbier is preparing the materials for the foundation of an observatory, which the government wants to entrust to our care. Last January we were visited by the cholera. In three days seventy boys were attacked; four died of it, and the college was quarantined. The Protestants were at the acme of their joy, and published in the papers that 'the Romish superstition was drawing to a close.' At the end of February,the college was re-opened and 800 students admitted. This Mission of British India, as we stated before, belongs to the Province of Toulouse; 70 Fathers and 20 Scholastics are engaged in the work.

Mangalore, India.—The new college will be opened in June. The Governor of Madras, though a Protestant, is very kind to Ours, and promises pecuniary help for the completion of the building.— Fr. Thomas Gallo on the Malabar Coast has a pagan cook who one day asked permission to visit a child at the point of death. Fr. Gallo told him to baptize the child, and showed him how it was done. The man did baptize it, but not satisfied with this he performed the same ceremony for another child in danger of death that died immediately afterwards. The pagan assured the Father that a cross of light was seen on the forehead of the dead child, and gave his written deposition to that effect. The students of the Seminary addressed a Latin letter last year to Rev. Fr. Vioni of Naples. Their professor, Fr. Damiani, says he did not correct it. We give a few sentences:

R. P. Ioachimo M Vioni Præp. Prov. Neap. S. I. alumni Seminarii mangalorensis S. D.

Reverende Pater.

Erat nobis in animo litteras ad te scribere anno elapso, quibus tibi gratum animum ostenderemus, propter comœdias quas dono misisti. Sed tum propter quamdam negligentiam nostram, tum quia tempus supervenit parandi quæ opus erant ad probationis periculum subeundum, non scripsimus. Hoc etiam anno, per breve illud tempus quod est ab initio scholarum ad vacationes maias insistendum nobis fuit in exercitationes grammaticas, postea vero usque adhuc in conciones tum anglica lingua tum nostra comparandas. Nunc vero quoniam in latinas elucubrationes, incumbimus, hanc primam opellam optavimus epistolam esse, qua meritas tibi gratias ageremus et qua excusationem acciperes quod tam seras egimus grates pro iis, quæ tu tot magni momenti negotiis detentus tam citius nobis misisti. Pergratæ quidem fuere nobis hæ comœdiæ, tum propter maximam utilitatem, quippe quæ adjuvent nos multum in exercitio declamationis, nec non in familiari sermone, eo tempore, quod post cœnam nobis ad relaxationem deputatur; tum etiam quod missæ sunt a Patre nobis acceptissimo, a quo multa alia ac potiora profecto percepimus beneficia, quippe hanc nostram regionem tanta semper prosecutus est cura. Verum quum nihil sit nobis quo beneficio tuo vicem solvamus, nos saltem gratias tibi semper habituros promittimus, Deumque, ut uberrima dona tibi largiatur, deprecaturos.

Montmartre.—On the 15th of August 1534 (three hundred and fifty years ago), seven fervent, zealous young men, Ignatius of Loyola, Francis Xavier, Peter Lefevre, James Lainez, Alphonsus Salmeron, Nicholas Bobadilla, and

Simon Rodriguez met together in the subterranean chapel of Montmartre and there, vowing themselves to perpetual chastity and poverty, dedicated their lives to the service of the Church, binding themselves to especial obedience to the pope. From such small beginnings sprung the wonderful Order which checked the spread of heresy in Europe, and won in Asia and America thousands and thousands of new children to the Church.— *John Gilmary Shea, in Catholic Home Almanac*, 1884.

NEBRASKA.—Several of Ours of the Austrian and Fr. Stuer of the Galician Province have a residence and school at Olcan, and are working with happy results among the Bohemians and other Slavic races. At first the Fathers met with difficulties, as quite a number of the people were indifferent, or had fallen away from the faith, and united themselves to secret societies.

NEW MEXICO. — The writer of the history of Las Vegas College had an error in the first number. He said that the work was urged on by the Superior, Rev. Fr. Gasparri. Rev. Fr. Baldassari had succeeded Fr. Gasparri before the new college was begun, and it was under his administration that it was finished. — Fr. Pantanella has gone to Europe in the interests of the Mission.

NEW ORLEANS—Our Fathers intend to build a church for the colored people.—Fr. David McKiniry Rector of Spring Hill college gave the installation sermon in the Cathedral, Mobile. The Bishop, Manucy, was educated at Spring Hill.—Ours have been requested to take charge of a college in Galveston, and have accepted the offer.

NEW YORK.—Our churches are doing much good. The *Tribune*, a leading paper of the city, had a very flattering account of St. Francis Xavier's in its issue of March 16th. After giving a short sketch of the history of the church and college and having paid a well deserved compliment to the architect, Mr. Kiely, and the artist, Mr. Lamprecht, the writer goes on:—

"In these large churches Masses succeed in alternation on Sundays, beginning at 5 A. M. and closing with the Grand High Mass at 11. During that time ten Masses are said, and commonly, 12,000 worshippers have come and gone. Sodalities, Societies, compline, vespers, conferences, lectures and other duties crowd the remainder of the day until late evening. Every week day six Masses are said at the high altar in the lower church, and every one of the twenty-five Jesuit Fathers, who constitute the society, says Mass each day either in the college chapel or at some one of the seventeen altars of the two churches. The pastoral work of the church is under the care of six of the Fathers, who are reinforced by sermons, lectures, and conferences from the others who fill the various professorships in the college under the direction of the Rector. These Fathers have besides the missionary work and chaplaincies for the Catholics in all the city institutions and charities on Blackwell's, Hart's and Randall's Island. Yet another ministers at the tombs, and stands by the gibbet of every condemned Catholic. The college is regularly incorporated, gives the Bachelor's and Master's degrees, and between three and four hundred pupils are in the various classes."

Speaking again of the twenty-five Fathers of the community, he says:

"The Society holds every soul of them ready to start anywhere and do any lawful bidding at the motion of the Provincial. No man dreams of the probability or possibility of personal gain or advancement. There are bare floors and spareness everywhere. The furnishings and appointments of a Father's room, aside from a handful of books, would hardly bring ten dollars at auction. Yet there is no friction nor visible weariness. They seem like a "forlorn

hope" of an army who, having burned the bridges and left their *impedimenta* at the rear, push on cheerily to close with the foe at the front. Yet private relations discover the fine individualities, rare tastes, exquisite accomplishments, keen wisdom, gentle humor, kindly charity among them. These men have lost everything as men put it, yet insist on seeming to have everything. They seem, to the common observer, riveted in hopeless bondage, yet there is the buoyancy and freedom of the upper air in their speech and behavior. There is no cringing nor sheer servility. They walk, talk and act like men who have entered into a transcendent freedom.

"It seems not impertinent to consider as well as to observe these twenty-five men who appear to have got rid of all will. Yet might it not be that each man's will in the surrender was enriched and augmented to the twenty-fifth power, as the mathematician would put it; and that a body or *corpus* with twenty-five vigorous, enlightened wills stranded and annealed as one, grew into greater potency; so that each man casting his own will into the treasury found himself enriched in a joint proprietorship of twenty-five other wills? At any rate these Fathers believe and act as if they had found the golden secret of life in this absolute devotion to an ideal which offends and repels every predisposition of man and society. Poverty, chastity, obedience, are galling, insufferable shackles to the average life. Yet these men gather about them lovingly and proudly the insignia of their bonds as if they were better than coronation robes. It may be there is some hint here concerning the mystery of the "Society" as a social force, when only 10,000 men, under these bonds, find themselves pitted against the world. * * * * * * *

"The preaching on a recent Sunday was bold, brave, imperative, complete in logical power, and charged with the individuality of the preachers. It was noticeably quickened with Scripture, through and through; then it was electric and intense, then it became impassioned and kindling, and yet again a very storm of dialetic onslaught in which was found no sting or gall of malice or partisan hate. The ideal of religious teaching and living seemed boldly sketched from the Sermon on the Mount, centred by an almost realistic, objective conception of the Saviour and Lord of men, verily abiding and dwelling among them."

PHILADELPHIA.—Work has been resumed on our grand new church of the Gesû.—Father Blenkinsop will celebrate his Golden Jubilee on August 15th.

PHILIPPINE ISLANDS.—The fifth number of the *Letters* of the Fathers of the Society in these Missions has just appeared. It was printed in Manilla and contains seventy-two most interesting letters, covering about one hundred and seventy-six pages. Nothing can be more interesting than the relations of the missionaries, showing the great progress the Catholic religion is making in those Islands. Although in some places they have to regret the inconstancy of some of the native tribes, in general these Fathers have every reason to thank God who crowns their work with success. The poor natives are everywhere embracing the Faith and the fatigues and sufferings of the missionary are more than rewarded by the piety and fervor of his new converts. —*Mr. Tyrrell, from Oña.*

PORTUGAL.—This Province ever since its foundation has had to labor hard for its formation and increase. Few Provinces have had so many difficulties to overcome, chiefly on account of the Jesuits' not being sufficiently known, or rather on account of the false ideas that most of the Portuguese have about the sons of St. Ignatius. This is, in a great measure, to be ascribed to the Marquis of Pombal of unhallowed memory. At present, however, many begin to see the falsity of the statements made against us. The colleges of Campolido and S. Fiel (Fidelis) have each over 160 boys. Campolido which is situated in the surburbs of Lisbon is the best attended college at the capi-

tal, and many of the first families of Portugal send their sons there. Very often the religious sentiments of the parents are far from being favorable towards the masters whom they choose for their children, who are sent to the college solely on account of the well merited reputation it enjoys. Ever since its foundation the college has been increasing in the number of its pupils, and this is due to the zeal and energy of Fr. Francis Sturzo who has governed it since 1866. At present, a new church is being built which has taxed the zeal and prudence of the Father. The church will be completed in a short time, and the Patriarch of Lisbon has promised to perform the ceremony of consecrating it.—The education of the youth of Lisbon is but a part of the work of the college, for every year, during the vacation, a number of priests and several Bishops go there, to perform the Spiritual exercises. — St. Fiel is less fortunate in its situation, as it is very far from Lisbon, but is sufficiently near the city of Castello Branco. The college is called after the holy martyr St. Fidelis whose relics are preserved there. This college has given a great many novices to the Society. The enemies of the Society could not look *unmoved* at the good this college was effecting; its success should be prevented. Many speeches were made in parliament, calling on the government to suppress the college and expel the Jesuits. The result, however, was quite contrary to their wishes; the government did not interfere and the speeches only served as advertisements for the college. The number of boys suddenly increased, and no more could be received for want of room. In a short time, the new buildings will be completed and the college will be large enough for two hundred boys.

At Setubal besides the juniorate there is also a day-school. The Province has also five residences, scattered through the principal cities of the kingdom. The residence or college of Quelimane well known to the readers of the Letters from the Zambesi Mission, owes, I may say, its foundation to the Province of Portugal.—Every year some of the Fathers, at the earnest request of the Bishop of Funchal, visit the island of Madeira, to give missions and preach the ecclesiastical retreat. This Bishop and also the Archbishop of Goa are most anxious to establish residences of Ours in their dioceses, but unfortunately a want of subjects does not permit the Superiors to comply with the request, the Province having only 42 priests, 68 Scholastics and 41 lay-brothers, in all 151 members. There are eighteen Scholastic novices. The total increase of membership last year was 4.

The Catalogue of the Province for this year contains a long and interesting list of the names of the members of the Society who sailed from the port of Lisbon for the East during a hundred years, that is, from April 7th, 1541 (when St. Francis Xavier set out), to 1641. The list contains the names of 947 Jesuits, of whom 57 had the glory of shedding their blood for the faith, whilst 58 died on the voyage. Of the 947, about 610 were Portuguese, 185 were Italians, 85 were Spaniards, and the others, from different European nations.—How different is the position of the Society in Portugal to-day from what it was three hundred years ago, when all Lisbon would assemble to bid adieu to the humble missionaries and cheer on their way those noble souls, leaving home and friends, to save the lost sheep, and destined, many of them, to gain the martyr's crown.—*From the Spanish, by a Scholastic at Oña.*

Scholasticates.—We have received some of the theses defended at the Public Disputations in Scholasticates of the Society during this year. We have looked over the theses from Oña (Castile), Tortosa (Aragon), Jersey (Province of France), Ditton Hall (Province of Germany), Tchang-Kia-Tchouang, of the Chinese Mission, Tche-ly (Province of Champagne). In the Spanish Scholasticates theses *de Justitia et Jure* were publicly discussed, whilst in Jersey theses, *de Scriptura Sacra* were treated after the same method. The Ditton Hall programme includes points on Ecclesiastical History (in the vernacular). The Fathers generally take a lively interest in this discussion. In Ecclesiastical History as well as in Theology every member of the class must be ready to defend the theses, as the selection of the defendant is made only at the opening of the disputation. The objectors, however, are chosen three days beforehand.

Spain.—*The Novitiate at Loyola.*— For the past five years the number of Scholastic novices has been steadily increasing. From 1868 to 1879, they were with the philosophers and theologians at Poyanne in France and their number seldom amounted to forty, but since their return to their old home at Loyola, they have more than doubled that number; at present there are about seventy Scholastic and twenty-eight Coadjutor novices.

Everything around Loyola reminds them of St. Ignatius. The Urola slowly murmurs along as when the young Iñigo strolled along its banks. About half way between Loyola and Azpeitia, the parish church of Ignatius, which is about a mile from Loyola, is a striking proof of the Saint's love for his Immaculate Mother, for here is erected a slab, stating that there Ignatius when a boy doffed his cap each time he passed and recited the *Salve Regina* whilst facing a little sanctuary on the hillside opposite, dedicated to the Immaculate Virgin. The novices are not the only ones who now imitate the pious practice of our holy Father, for no one would think of passing without saying his *Salve*. The fine old church of Azpeitia has also its traditions of the saint. There is the pulpit from which he preached and the baptismal font where he was baptized, with his statue surmounting it, whilst he points to the Basque inscription:—

"*Here I was baptized.*"

At about the same distance on the other side of Loyola is another little town very like Azpeitia in name and appearance; it is called Azcoitia. It was her the pious mother of our Father was born. The house still stands, on the side of a hill outside the town. The people love the Jesuits and are proud of their great countryman, whom they all honor as a father. They are greatly attached to the novices whom they regard as future Ignatiuses. Indeed, if the whole country was like the province of Guipuzcoa the Jesuits could never have been driven out of Spain.

Every road and path about Loyola has its traditions, but it is in the *Santa Casa* itself that all the associations may be said to be concentrated; here everything breathes peace and holiness; in everything the novice seems to hear St. Ignatius, whispering the virtues he must acquire and the great work for which he is preparing. The little chapel dedicated to their patron, St. Stanislaus, was formerly the bedroom of St. Ignatius. Then there is the chapel of our holy Father with the high altar on the very spot where he lay when St. Peter appeared to him. Then there is the little chapel dedicated to our Lady of Dolors which was the family oratory when Ignatius was a child. It is doubly

dear to every Jesuit, for it was here that St. Francis Borgia celebrated his first Mass, in 1551. Each little oratory has its traditions and its endearing associations. Many celebrated missionaries and martyrs have spent the happy years of their novitiate at Loyola.

At present most of the novices are very young; in fact, many of them are so young, that at the end of their two years' novitiate they are obliged to wait before they can take their vows, as they have not attained the canonical age. If the Society be allowed to remain in peace for a few years, the Province of Castile will be one of the largest, and not only Spain, but the New World will profit by it, for at present there are several novices at Loyola belonging to Mexico; but alas! things are far from being in a settled state and threatening clouds from time to time appear. Let us hope that those clouds may soon disappear and that the novices may enjoy in peace their old home, whilst they learn to imitate the great men who have passed there before them and who have so nobly worked A. M. D. G.

In looking over the catalogue of the Province, which has 729 members with an increase last year of 26, we find that some were received in their fourteenth and others in their fifteenth year. We notice in the Juniorate two classes of rhetoric, a class of humanities, and that 27 Juniors are in a class of grammar.

Carrión — On the evening of Jan. 26th, about 4.30, in the College of Carrión, of which Fr. Cristobal is Rector, the boys of the second division, who had been out walking, returned to the play-ground. Several of them went into a kind of deambulacrum, which ran along side the play-ground. Their prefect was with them, and preparations were being made to give a kind of musical entertainment there in honor of Rev. Fr. Provincial, as it was his first visit to Carrión since his return from Rome. They had scarcely entered the building, when the wind, which had been blowing furiously all day, suddenly rose to a storm, and blew with such fury that the roof and front pillars fell in, catching the prefect and about twenty boys beneath the ruins. The building had been formerly at the other side of the play-ground, and was just removed; the roof had not yet been completed; a lay-brother and several tradesmen were working at it. They were more or less injured. One of the boys lived only about half an hour, another died that night; a third the following day; and a fourth, who had his leg fractured, lingered for over a fortnight. A judicial inquiry was instituted, and it was declared that no blame could be attached to the Society. The parents of the unfortunate boys edified all by their Christian piety and resignation. * * * * —*Letter from Oña.*

Madrid.—Fr. Joseph M. Mon a missionary (*discurrens*) of the Province of Toledo, whilst preaching a sermon in Madrid, was inveighing against those who during the Lent were serving the devil by going to see doubtful French plays, though now and then coming to the house of God; in the midst of the discourse an offending party, a member of the royal family, entered and heard some salutary truths. But *odium peperit veritas;* the truth must not be told to those in high places! The Father was requested to discontinue his sermons.

St. Louis University.—In the post-graduate course Father Rudolph J. Meyer gave lectures on historical subjects; Fr. H. M. Calmer, on Science and Revealed Religion; Fr. E. A. Higgins, on Hume, Gibbon, and Scholastic Philosophy; Father M. M. Harts, on points of Anglo-Saxon and Saracenic history; Fr. Thomas Hughes, on Ethics; Fr. W. H. Hill, on Psychology.

Altogether there were forty-five lectures delivered by the Fathers.—Fr. Harts has published some valuable historical charts. We have not seen them.

Upper Germany.—Father John Lohmann has been appointed Provincial. For the last few years he has been Superior and Rector in Denmark.

Home News—Fr. Sabetti's *Moral Theology*, now in the binder's hands, will be on sale at Benziger's, New York. — We cannot speak too highly of this work for its adaptation to the needs of our country; its clear exposition of moral doctrine; its copious index. The author whilst embodying in the text all that is of importance in the work of Gury, the notes of Ballerini, and later writers, has been most careful to cite the decrees recently published in Rome.

Fr. De Augustinis' work, *De Deo Uno*, now ready, will be for sale at Benziger's. The Scholastics gave a reception to Archbishop Gibbons; for this hearty welcome on his return from Rome he expressed his gratitude in a very happy address. In the evening after litanies he gave the Papal Benediction to the whole community. Next day his Grace conferred Minor Orders on thirty-two of the Philosophers of the first year, and sub-deaconship on Messrs Joseph I. Zeigler, John A. Buckley, Daniel I. Mac Goldrick, George E. Quinn and John Scully of our Province, and Edward A. Gaffney and William Power of the Mission of New Orleans; on the 18th, the same were ordained deacons, and on Saturday, the 19th, together with three Seminarians from Baltimore, were elevated to the order of priesthood. The newly ordained priests said their first Masses on Low Sunday.

The Philosophers gave a fine specimen in elocution on April 18th. — The disputations in Theology and Philosophy were held, 21st and 22nd of April. *Ex tractatu de Deo Uno*, Mr. William P. Brett defended: Messrs. Thomas Gannon and Eugene Magevney objected. *Ex tractatu de Ecclesia*, Mr. George Lucas defended; Messrs. Herman Meiners and Edward Gleeson objected.—In Philosophy for the third year, *Ethics*, defendant, Mr. Patrick Kennedy; objectors, Messrs. Peter Kayser and Peter Bougis; *Metaphysics*, defendant, Mr. John T. Hedrick; objectors, Messrs. Edward Hanhauser and Joseph O'Reilly. —For the second year, defendant, Mr. C. J. Clifford; objectors, Messrs. Martin Luersman and Edgar Bernard.—For the first year, defendant, Mr. James Curran; objectors, Messrs. John O'Leary and Henry Maring. — On the 22nd Mr Joseph Hanselman gave a lecture in the library (with lantern views) on "Volcanoes and Volcanic Action—Dynamical Geology." — On the 23rd, Mr. William Cunningham, assisted in the experiments, by Messrs. C. J. Borgmeyer, E. H. Brown and J. Condon, lectured on "Electrical discharges in rarefied gases."

Frs. William F. Clarke, Edward Doucet, Maurice Ronayne and Edward H. Welch, of the committee on studies, together with Fr. Rector and the professors of theology of this house, held their second series of meetings here during Easter week. The same Fathers began their sessions again, May 23rd, and after three days' hard work adjourned *sine die*.